AFTER DEATH WHAT? THIS PAPER TELLS YOU

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH

The PSYCHIC Observer

TRUTH FOR AUTHORITY NOT AUTHORITY FOR TRUTH

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61 SPIRIT MESSAGES IN 91 MINUTES

By PAUL MILLER

In the course of a demonstration of blindfold billet reading, the equal of which I have not seen before, the Rev. T. John Kelly, was the medium for 61 spirit messages in the course of an hour and a half.

It was eleven years since I last had seen Kelly demonstrate at the Friends Meeting House, London, a demonstration which led to some Spiritualists challenging London conjurors to beat the psychic. In the end, there was a libel action, but that had nothing to do with Kelly, but much to do with the dislike which conjurors have for Spiritualism — except when they are Spiritualists themselves.

Stream of Evidence

Kelly's meeting was at the Spiritualist Church of Life, 34 Elam Place, Buffalo. Like other members of the audience, I placed my billet in a heap, but gave one set of initials inside and another outside. This made no difference to the message to me, which was on the mark.

But I am really concerned with the stream of evidence that poured out from the lips of the entranced medium after he had been trebly blindfolded by a stranger.

At times the medium walked from the platform down the hall and lowered the lights, thereby answering the criticism that in some manner he could see past the blindfolds and read the questions on the billets, though most of them were in envelopes.

Voice Was Heard

I sat at a side table, a strong light on my notebook, and from where he was in the semi-darkness, Kelly's guide went on with his task, sometimes putting the medium's spectacles over his hooded eyes and nose, pretending, in mock seriousness, that he could not tell what was inside.

He had no need even to try to read the billets, for I heard that solar plexus spirit voice, which is the peculiarity of the Buffalo area, speaking the evidential messages, giving the names of the questioners and sometimes the identities of those in the spirit world they were trying to contact.

And it was all so rapid that I wondered as I sat there, in a small hall, with about 65 other people, why this thing does not rouse the interest of the whole world and lead it to enquire.

Does His Job

Nearly every message—though most of them were concerned with human, everyday problems—was in some adroit way directed towards illustrating Survival.

When the guide made a point and there was an expression of approval from the audience, he merely remarked, "That's what they tell me" or "I know it is so, because I can see it."

It is very easy to criticise this kind of mediumship and say that it is concerned with advice on whether people should move their homes, whether a young woman will marry a certain young man, whether this or that loved one will regain health.

But the fact is that most of us have these or similar problems, and are grateful for advice, even if it merely tends to confirm our own views.

But in this hour and a half of mediumship, the advice was seasoned with admonitions to people to think for themselves, and the counsel nearly always came from friends or relatives in the spirit world whose names were given and acknowledged by those who put the question.

The demonstration opened with the medium walking out to the front row after saying, while he stood some feet from the billets on the table, "the top one should be marked 'S.S.O.'"

At 10 Precisely

Ralph Pressing checked the billets and said the statement was correct. Then the medium said that the first questioner was interested in his "dead" brother Joe. That was corroborated. Other names were given, along with a message of comfort

It was at this point that the guide said he would stop working at ten o'clock precisely. I had checked my watch with Kelly's while we were downstairs. The point of that remark will be seen later.

The next message was not accepted until the woman concerned in it was told that she had a pimple on her right cheek! As the guide gave this woman her evidence he threw the crumpled billet into a basket in front of the platform, a familiar diversion in this mediumship.

It is done to demonstrate that the spirit can see while the medium is entranced and blindfolded. Any skeptic can test the value of this little piece of showmanship by trying the same thing at home, under test conditions.

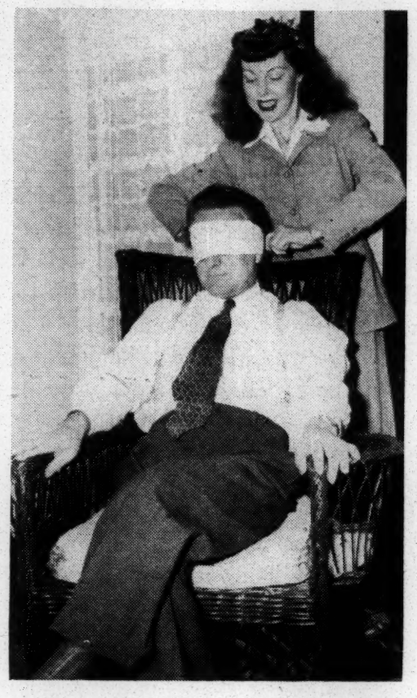
Found My Mistake

There was the man who asked mentally for a message—and got it; the woman who sought advice about buying a home, and the young man who was interested in trade union work.

As I was writing a note of this last message, the guide called out from the platform that I had made a mistake, and walking over to my table he placed a finger on the place in the page at the exact spot where I had forgotten to write the word "able".

The guide must have been told by some other spirit standing behind me that the omission was worth mentioning.

How does the skeptic explain that? This thing happened to me. I am an experienced reporter and writer. I know how easy it is to leave out a word while the mind is ahead of the passage being written. Most careful writers go over their work to make corrections and improvements.



Psychic Observer

Ann Marsters, feature writer for the *Chicago Herald Tribune*, blindfolding the medium, the Rev. T. John Kelly, before a successful test demonstration.

But here was a blindfolded man telling me something before I knew it, and that something was proved by my notebook before me. No trickery can explain that, no amount of conjuring can equal it.

The information must have come from a spirit watching me, or Kelly's guide has much extended vision. I believe it is the former case, because it is the simpler explanation and the most sensible way of doing that kind of thing.

That Voice Again

It also makes me think of the tremendous amount of organization there is behind psychic demonstrations.

In the next message, I clearly heard the spirit voice giving the evidential remarks which the guide immediately afterwords spoke to the audience.

The guide handed me several billets as he was reading them to show that, even today, people do not write their own initials clearly. Sometimes the person seeking a message would have difficulty in recognizing the initials, and the guide passed me the papers to see for myself how hard it was on a "dead" man, blindfolded to boot, to tell what people meant.

But at the same time he had the right messages for these people, showing that no matter how bad the handwriting may be the spirit people know those who seek them.

The Lost Book

One woman was worried over a missing book, another over missing money and a man about a watch he had "lost". You think these are trivial things? They are —when they happen to others, but not when they concern you. If we all avoided worrying over trivia, then the doctors would have little to do, and life would lose much of its uncertainty.

In no case did the spirit messages reveal who had taken these

THIS YEAR OF DESTINY

three "missing" things, but they showed they knew how the losses occurred.

Then there was the man in search of a "missing" woman. He very much wanted to know where she was. Kelly's guide was cautious, hinting that the questioner was of a hasty nature, which he later admitted. But the guide did give a clue, even mentioning the first name of the woman who is being sought.

One woman was given her initials, which the guide said he saw written over head, and he came over to the table and sketched a likeness of the dead person who was concerned to give her a message.

I watched the guide at work, and it appeared that he could see, for he looked as if he was concentrating on the paper he was working on as he talked. He walked down the hall and gave the questioner the likeness, asking her to compare it with a picture which she had at home.

There was evidence also in the imitation given of a dead person who spoke with a pronounced nasal accent; there was a message in German—one word "Nix" (nothing) which the recipient understood.

Friendly Advice

A Polish woman had some advice on a financial and personal matter which worried her a good deal. She was concerned also about her health, thinking she had heart trouble. The guide told her it was only a slight attack, and that a change of climate would help her in many ways.

Some people were told where they came from. A mother was troubled to know whether the man her daughter was friendly with was married or not. This mother admitted that the guide described the man correctly, in appearance as well as character.

A man was given the number of his house and the name of the avenue in which he lives in Buffalo. One seeker was given his name, an unusual one—Marion—told the title of the stock he was interested in, and was advised what course to take in regard to it.

Watch Was Fast

As the hands on my watch crept towards ten o'clock the guide called out to me that he would finish at ten exactly on the hall clock, and remarked that my watch was fast. It was by six minutes compared with the hall clock.

Now messages were being given given more rapidly, but I wondered as the guide lingered here and there whether he would complete his work in the time stated, for he paused to throw a billet to Ralph Pressing who caught it where he sat as his name was called.

As the hands told ten on the hall clock, the guide asked me the time, just breaking off to tell the Polish woman whose billet he had just touched that he had already answered her.

Guides Talks of Strife in 1949

For many years the Rev. Florence S. Becker, pastor of the Golden Gate Spiritualist Church, 414 Mason Street, San Francisco, California, has presented a forecast of events for the ensuing year on the last Sunday of the old year.

So on December 30 last she gave the address of the evening entitled, "Cast Out The Old," before a large audience, which served as an introduction for the 34th annual forecast.

Dr. E. J. Briggs, spirit guide, held the medium in trance for one hour during which he gave the following forecast:

The year 1949 will, indeed, be momentous year. It will go down in history as one of the most important ever recorded in history.

First, I must say that if the human family expects to survive physcially, it must learn to understand human fellowship.

Men and women have so tapped the secrets of the universe that they have gathered a power beyond their ability to control.

In 1948, when I took possession of our instrument and read from the Book of Life for the 34th time the forecast for that year,

NEW HEADQUARTERS FOR THE *Psychic Observer*

On or about May 1st, 1949, *Psychic Observer* and Dale News, Inc., will move from No. 5 Melrose Park, Lily Dale, N. Y. to No. 10 East 4th St., Jamestown, N. Y.

No mail should be addressed to the new address until official notification appears in this journal.

(See Page 4, Col. 3)

many of you disagreed with me and laughed cynically.

But those who remembered have seen at least 90% of the statements fulfilled.

You shall again in the world, and especially in America, take up arms against other nations.

I cannot give the hour or the moment, but we, on this side of life, have been called together and we are working as never before, close to the earth plane and the borderland as receiving spirits to help those who come to our side of life so that they shall not lurk in darkness.

We have been called to guide, guard and direct heads of nations

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THE THINGS HE CAN'T EXPLAIN

Professor is Puzzled by Psychic Happenings

A spirit person, looking at this world would be surprised to see an article in the January *American Magazine* entitled, "*Things I Can't Explain*" by J. B. Rhine, Professor of Parapsychology at Duke University. It appears that there are many psychic things he cannot explain because they do not fit in with any of the many speculations he and his co-workers have evolved in their thousands of experiments in extra-sensory perception, or what can be called well organized guessing.

Rhine says:

"We know now through our experiments that communication from one mind to another without the aid of the senses is an established occurrence.

"We know, too, that, in a measure, the human mind has an influence over matter.

"We suspect that the same mysterious faculty of the human mind functions in both phenomena, but we are still not certain this is so.

"In the meantime, we are investigating other psychic powers of man, which for so many years conventional science has relegated to the junk pile of superstition.

Search for the Soul

"Among the many tasks that confront us, for instance, is that of determining scientifically whether there is any such thing as a human soul."

Any experienced Spiritualist. any well-developed medium would smile at this ponderous statement of the out of date position of the workers in parapsychology at Duke University.

With six mediums, in one year, they could have all the evidence they required. But what then would happen to their department of parapsychology? Is it not better for the university authorities to allow the professor and his staff and students to go on experimenting in extra-sensory perception? For, once they admit they have evidence of Survival or agree with those who already know that there is a human soul, what will happen in the conventional religious world?

This is not to say that the Duke University and other workers in many fields of psychology have not done good work in keeping the spirit of inquiry alive. But all psychology at present is founded on a basis of materialism.

The problems that face Rhine and others at his university is the same one that meets the surgeon, the physician, the neurologist, and the psychiatrist. He has to determine foundational questions at some point in his work, and if he is never sure whether man has a soul or not, whether he has what we Spiritualists call psychic faculties which can be clearly tabulated, there must then be a great gap in his thinking and a corresponding loss to the human family.

We Are "Ghosts"

It is my view that until all men perceive clearly that man is a spirit and treat him accordingly, the problems that afflict the world of medicine will continue, and they will also afflict the world of government, in all its phases.

Nowhere in his article does Rhine concede, even by inference, that there could be a human soul; instead he takes refuge in the word "ghost." It is as vague as any other word in the vocabulary of the researcher, and incidentally, it means spirit.

He tells of a "ghost" of a girl of 12 calling her mother on the telephone.

"Some years ago," he says, "one of our correspondents, on Mother's Day, as she sat resting with her young son, heard the telephone ring.

"When she answered it, she heard a confusion of voices as if a key on the switchboard had been left open by the operator.

"After considerable delay, the operator said, 'Long Distance calling.' Then, through the hubbub came a clear little voice: 'Hello, Mom.'

"No Such Call"

"The mother insists that it was the voice of her 12 year old daughter, who had died several years before. After several affectionate greetings, the mysterious voice faded away.

"The distraught mother frantically jiggled the receiver hook and kept crying to the operator, 'Put her back on!' But each time the operator coolly replied, 'There is no one on the line.'

" 'But there was someone on the line, calling long distance,' the mother said. The operator assured her that there was no record of such a call.

"Nor was there a charge for a long-distance call on the mother's telephone bill. The daughter before her death had been away at boarding school and had always called collect.

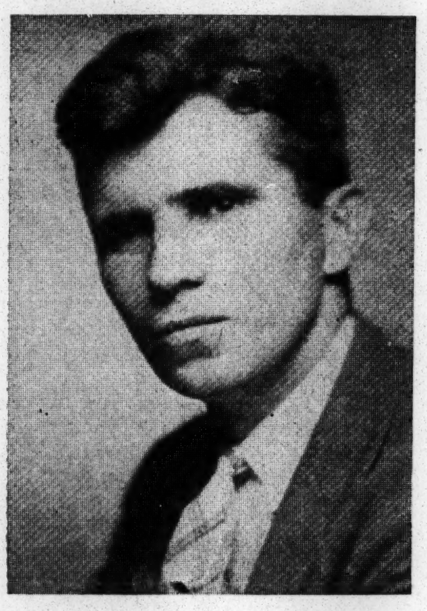
And the comments:

"Such a story as this, while interesting because of its appeal to the imagination and its tragic human elements, has little scientific appeal for us, because the mother's psychic experience does not seem to correspond to an event in reality, except the fragile coincidence of its having been Mother's Day, on which the little girl always called when she was alive.

"Perhaps the mother, in her desperate wish to find evidence that her little daughter still lived, imagined or dreamed the whole experience so vividly that she mistook it for reality. We are not prepared to say."

Do you, as a mother, regard that incident as non-scientific? And is the coincidence of Mother's Day so fragile? Do you know how spirit people strive to break through the barriers we put up to make themselves known?

I have often heard them, in my own home, tell how hard it is to find a medium, to make an impression on his or her mind, and then start the long period of training. It is for lack of mediums that Rhine is in difficulty, though perhaps there is a reason why they



Psychic Observer

PROFESSOR J. B. RHINE
Extrasensory Perception

cannot or will not work at Rhine's laboratory.

I have been called on the telephone, in London, by a spirit. Rhine would not call it veridical or what he describes as "truth-telling, though I am regarded as a truthful person.

The medium was entranced and her guide, a child, dialed my number and talked with me. This has also happened to my wife.

But the researchers at Duke University would have said that it was the medium's subconscious mind. But how would they explain the fact that the spirit guide gave information not known to the medium or to me? Is that not veridical?

Up to Telepathy

What it all seems to come down to is this: the Duke researchers try to copy the methods of physical science, by measuring and so on, but they cannot control the experiments, unless with the guessing cards. That is the only form of control they have, and it has taken them only to the point of telepathy, which many people discovered a century or more ago.

Rhine regards as more interesting than the "dead" girl on the telephone, talking with her mother, the story of the young woman who, some time ago, dreamed that she saw her brother, from whom she had not heard for several years, standing in the bow of a sinking ship holding a postal telegraph message in his hand.

"Around him stood several relatives, all weeping. One of the most interesting things about here dream was that she saw the name of the ship very clearly, the Anderson.

"Later she received a postal telegram informing her that her brother had gone down in the South Pacific on the tanker, Republic, not the Anderson of her dream.

"In checking with the owners of the ship for more details concerning her brother's death, she learned, to her bewilderment, that the name of the captain of the ship was Anderson, and that the name of the company which owned it was Anderson."

Time Not Checked

And the comment?

"This is what we call a veridical, or truth-telling, psychic experience," writes Rhine, "because what the woman dreamed had the earmarks of being a report of something that had actually occurred at about the same time that she dreamed of it.

(You will observe he talks of "earmarks" but does not say that he checked the times in this case.)

"She obviously was giving a true account of her dream. If she had wished to embellish it, she probably would have said that she dreamed that the name of the ship was the Republic.

"In their eagerness to *believe* in the psychic or the supernatural, some people unconsciously fib about the details in order to make the proof more positive."

All Over the World

But how does Rhine explain *away* all the evidential messages of this kind, which people do not embellish? He knows of some, but the total of such messages throughout the world on any one day must be great. Rhine and his co-workers hear of a few because they invite correspondence.

Yet promptings, accurate forecasts in dreams, and concrete evidence have been noted for a long time.

No doubt the E.S.P. people could theorize about any experience they did not test. So long as people keep having dreams, seeing spirits, and receiving other imitations from the spirit world, so long will the researchers be unable to control them.

Uncontrolled Dreams

If they could arrange for someone to dream something evidential and control every phase of the dream, then they would, no doubt, be in their heaven of controlled experiments

But a human being, a spirit that is, encased in a body of flesh, is not so easily controlled as a mineral or a chemical in a laboratory. Human spirits have thoughts, ideals and aspirations which are coming to form their personalities, and they have spirit friends, some of whom love them and try, when the earth people are psychic, to impress messages and ideas on their minds.

That is the problem the researcher has to face, and not until he is dead and is consciously a spirit will he be able to answer the questions he is always asking.

Hearing the Inaudible

What he says about the woman who heard her daughter talking on the telephone is that she had "what is commonly known as an auditory hallucination." How silly. How can you hear an hallucination? If you hear anything, you hear it. But if you imagine you hear it, then it is an hallucination.

How can aynone hear what does not exist? Rhine is on the edge of the pool, and hesitates to dive nnto the depths of clairaudience, which is more subtle than E.S.P., and which will lead him and others into far greatetr difficulties than so-called "ghost" stories?

He adds: "The hallucination was not truth-telling, so far as we know, since it did not coincide with an event in reality or any significant event."

How unscientific to say that a thing is not evidential because it does not coincide with any significant event. What of the thousands of things we all do every year of our lives which are real, true, veridical,and utterly trivial?

The reality of spirit communication has been proved a myriad times by the piling of the trivial on the trivial until conviction was assured. (One brick is trivial; 5,000 bricks or so may make a house.)

And if ever Rhine or his coworkers at Duke University engage in the field of the physical phenomena of Spiritualism, then I shudder to speculate on the theories they will bring forth to explain the obvious.

Still At It

The professor adds: "It might appear from what I have said that we are assuming there is some kind of survival of bodily death.

"But as yet we do not have conclusive evidence in our scientific investigations of any such thing.

"We do have evidence of ESP, extrasensory perception, which includes telepathy.

"In the mother's case, however, the auditory hallucination may merely have desulted from a strong desire on the part of the mother to hear from her daughter again.

"She may have been unwilling consciously to accept the fact of her daughter's death and, in order to keep her sanity, simply had to hear the beloved voice of the deceased once more.

Tangle of Theories

What a tangle of theorizing! This speculation means that all the millions of mothers in the world that day who desired, just as ardently to hear their daughters' voices again, were unwilling to accept the fact of their deaths, and had to hear the voices to maintain sanity. They all could not hear, yet presumably remained sane. This kind of thinking stretches the improbable into the ridiculous. It is full of "mays" and "mights".

Since we are at the voices stage, how does the professor explain the voices heard by Joan of Arc? Did nothing significant follow those

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Archbishop's Materialized Hands Were Proof to a Pastor

By the Rev. D. McKeen Reid
(Of Calgary, Canada)

In the Protestant Churches there is a seemingly hopeless division.

While the gathering at Amsterdam was the expression of a desire on the part of some devoted souls to secure a united testimony, yet there is an awareness of a cleavage in the ranks that bespeaks disunity and weakness.

In brief, there are the Modernists who insist on applying the scholarly methods of science to the study of religion and particularly of the sacred scriptures, and the Fundamentalists, who accept without questioning the statements of the Bible as a complete basis of faith.

Discord Not Unity

It is not surprising then, that their differences should be marked and their attitudes to one another anything but desirable. In the conflict of opinion, discord and not unity is the prevailing note.

Recently, the Canadian Protestant League issued the challenge, "Is Protestanism facing its last days in Canada?", while a leading professor accepted by Anglicans, Presbyterians and United Churchmen alike as an authority, maintains as a postulate that "the Protestant Church approaches exhaustion."

Road to Survival

If such a conclusion is true for Canada, is it not also true for the U. S. and Europe and elsewhere?

Time will determine which party will survive, but may not one make a prediction? Unless their attitude towards the "miracle" is changed, neither will survive.

On the basis of physical science, the Modernist denies the trustworthiness of the Gospel narrative where it narrates a "supernormal" occurrence, and the Fundamentalist insists that such are above all law and order.

Both are in error. The postulate of science that "miracles" do not occur is absurd, for they are occurring, and that fact restores confidence in the Bible.

On the other hand they are not "supernatural" for they are produced by operating principles. God is limited by his own creative qualities.

Here is where cleavage ceases and a united testimony begins. Let both flee from the deadly scourge of prejudice and study the records of the Spiritualists and the psychical investigators.

They will find abundant support for the belief in the post-resurrection appearances of Jesus.

Such a study will bring new energy to both groups through the opened way to experiences which are only adequately described in the Biblical phrase as a baptism of the Holy Spirit and of power.

The hands are the evidence that convinced the Swedish pastor that his archbishop lived beyond the grave. On the left is the Rev. D. McKeen Reid.

A typical experience is that of Pastor Martin Liljeblad, of Halsingborg, Sweden, who retired from the pastorate of the Lutheran Cathedral there last May as pastor emeritus in 1943, while sitting with the Einer Nielsen psychic group in Copenhagen, he contacted Archbishop Soderblum of Sweden, in full materialization, he having passed on in 1931, conversed with him and photographed him by flashlight.

This photograph illustrates this article is the result.

When Liljeblad gave it to me in his own home in Helsingborg last June, he said, "His hands are in this position as absolute evidence of identity, for had I not recognized him by his appearance and conversation, I did so by his hands, for they were peculiar."

Spirit Wrote Prescriptions That Helped

By PAUL R. LOMAXE

Florence Marryat, whose books on Spiritualism are classics, was the daughter of Captain Marryat, world-famous as the author of adventure stories for boys. She toured America, and her seances with leading mediums of the day are featured in her psychic books.

She had some striking experiences in England also, especially at Mrs. Olive's seances in the rooms of the Progressive Library in London, more than 50 years ago, and she courageously gave this account of one sitting:

One afternoon, in my "green sallet" days of Spiritualism, when every fresh experience almost made my breath stop, I turned into the Progressive Library in Southampton Row, to ask if there were any new mediums come to town.

Mr. Burns (a noted British Spiritualist editor) did not know of any, but asked me if I had ever attended one of Mrs. Olive's seances, a series of which were being held weekly in the library rooms. I had not, and I bought a half-crown ticket for admission, and returned there the same evening.

When I entered the seance room, the medium had not arrived, and I had time to take stock of the audience. It seemed a very sad and serious one.

There was no whispering nor giggling going on, and it struck me they looked more like patients waiting the advent of the doctor, than people bound on an evening's amusement. And that, to my surprise, was what I afterwards found they actually were.

Mrs. Olive did not keep us long waiting, and when she came in, dressed in a lilac muslin dress, with her golden hair parted plainly on her forehead, her *very* blue eyes, and a sweet, womanly smile for her circle, she looked as unlike the popular idea of a professional medium as anyone could possibly do.

The Doctor

She sat down on a chair in the middle of the circle, and, having closed her eyes, went off to sleep (went into trance). Presently she sat up and, still with her eyes closed, said in a very pleasant, but decidedly *manly* voice, "And now, my friends, what can I do for you?"

A lady in the circle began to ask advice about her daughter. The medium held up her hand.

"Stop!" she exclaimed, "you are doing *my* work. Friend, your daughter is ill, you say. Then it is *my* business to see what is the

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The Things He Can't Explain

(Continued from Page 2, Col. 5)

"auditory hallucinations?" Yes, of course, the defeat of the English army, and the eventual burning at the stake of Joan, the psychic maid who had not the advantage of a university education to help her argue with statesmen, convince a reluctant king, and defeat generals.

And how does he explain the psychic phenomena of the Bible? That is a subject for research, starting with Paul hearing the voice on the road to Damascus. Did he have an "auditory hallucination"? Strange what results came from it.

But the informed Spiritualist could go on for hours quoting instances that make nonsense of the theories which arise from a denial of obvious facts and the only rational explanation of them — that psychic events are continually taking place and that they are caused mainly by spirit people.

With Sad Expression

One more case from the article:

"A man of good reputation who lives in Texas recently reported that one evening, as he was undressing before the mirror in his bedroom, his father walked in, with a sad expression on his face.

"His father lived in California, but even at that the son was not particularly surprised, because his father had come for a visit a number of times unannounced.

"The son did note one unusual thing: The father wore a pair of grease-stained overalls, in a breast pocket of which the tip of a slide rule was visible.

"It certainly was unusual for his father to call in the clothes he wore when working as a mechanic in a California auto repair shop.

His Hand Vanished

"The father said nothing, but merely walked around the bed with the same sad expression on his face.

"'Father,' the man exclaimed, stepping toward him with outstretched hand.

The father gave him a firm handclasp, and suddenly was not there. A seeming thing of warm flesh and blood, he had vanished into thin air.

"At that moment, the doorbell downstairs rang. Still bewildered, the young man dashed down to answer it.

"A messenger boy was there with a telegram announcing that the man's father was dead in California.

The Theories

"Indeed, he had died in the garage where he worked."

And now the theorizing begins, but it is put with all the assurance of certainty and without a word of qualification, for Rhine says:

"The experience in the bedroom had prepared the son for the emotional shock of receiving the telegram. What he had seen conditioned him unconsciously to accept the news."

He does not know, he just says so. How did the son know to prepare himself for the emotional shock of the telegram announcing his father's death? How can anyone prepare to meet something they do not know about?

The explanations are so fantastic that they need not be taken seriously. Another group of researchers at a later stage will probably explain them away in another theory, and the psychic people of the world will go on having their experiences.

"Perhaps," says Rhine, *"the mechanic in California, just before death, realized that the most grievous result of his death would be in the shock of the news to his son.* [How does the professor know that the mechanic knew he was dying?]

"Maybe, through that strange thing we call telepathy, the father projected the thought of himself so vividly that the son SAW the father in his own room."

And how do you shake hands with a thought?

Many people are psychic and do not suspect it, but only become aware of their latent powers when they are faced with a need or touch the teachings of Spiritualism.

Simple Process

Then they begin to inquire, and slowly develop their faculties to the point where evidence can be given that is not due to "auditory hallucination".

Or, it happens that death touches the wellspring of the soul, and the tears that cannot be explained by research are the introduction to the yearning for proof that man's dearest aspiration for a life beyond the grave is true, despite all that has been said to the contrary.

The process is simple, but the mechanics are complicated; the dead note the desire to communicate, indeed they often feed it, and try to show themselves. In dreams, in visions, or in the seance room they give evidence of themselves in a thousand ways.

Nothing Amazing

The *American Magazine* has a blurb for Dr. Rhine's article which states: "Do you believe in ghosts? Many honest people claim to have seen or heard them. Here are the latest findings of an amazing scientific investigation into the mysterious psychic powers of the human mind and the question of survival after death."

There is nothing amazing about Rhine's statements, and at best he says he only interprets the cases quoted. His interpretations are of no greater value than anyone else's. He has the chair of Parapsychology at Duke University, and that gives his writings a notice that would not be accorded the work of the most outstanding medium in the world.

He adds nothing to our store of knowledge, since as the heading of the article states these are things he "can't explain."—P.M.

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GUIDE FORECASTS GREAT CHANGES IN BRITAIN

(Continued from Page 1, Col. 5)

and countries and to stir and awaken the ignorant and those who walk in darkness. Hence, we calculate the time is not far distant.

GREAT BRITAIN. I cannot tell you exactly when, but the time is not far distant when their form of government, through the present regime of those who have the interests of rank and file at heart, shall so transcend the more conservative part that in years to come the monarchy will fall.

We feel that the present king will be the last to reign there.

Throughout the next seven years every one of the countries that have worked for them, except one, shall be free from that flag and independent.

SPAIN. There is a corner dangerous to the whole world, not only to Europe. There is lurking and "slumber with one eye open," a force trying to unite and co-operate with other nations and other countries only that they might come in touch with a deadly poisonous weapon that shall set aflame something more dangerous than atomic energy.

PORTUGAL. A leadership will come into their midst that will be more humanitarian. They will be able to educate the poor and the lowly.

FRANCE. That country is disturbed now, but the disturbance is naught to what it will be in midsummer. In July you will find pandemonium reigning. There will be two factions and another leadership will come into power.

But, also, a great cathedral nurtures a little child, who is unfolding and developing spiritual beauty. Under the naturalness of law there will be a second Joan of Arc to lead the people against the hosts of the lower elements.

GERMANY. A country that has been so misunderstood. Anything the German people as a whole have been forced to do through domination and dictation they have paid for in full measure, for they are suffering now.

Before the end of 1949 *it will fall under the domination of the Russian - Polish Communistic type. I cannot say whether that is for good or not, but they take possession.*

Already some of the German people are, like the Arabs, folding their tents to steal away, but there are many who stand fast.

We know that in the far northern part of Germany there will form within the next three years a basis for settlement, for the country will not always live under domination. It will come back. These people have made a great contribution to humanity in education, music and art.

SCANDINAVIA. They have tried to be neutral so long. There are shortages in Finland, Sweden and Norway. They are thrifty people, but they will suffer a deadly winter that will cause much of the vegetation to be blotted out.

There will be an attempt to force Sweden back from her frontier. Norway is concerned and is faced by same pressure to associate with another flag. But they would rather bow their heads in pride than in shame; so they stand like stoics.

SWITZERLAND. Has played on both sides of the fence for a century. I cannot say when but 'ere long they will be called to commit themselves one way or another.

THE NETHERLANDS. There has been much suffering there, but under the leadership of the new queen will come the birth of a new idea that will benefit the people.

One who has reigned, and has been loved by all, will pass on.

ARABS AND JEWS. When I gave the 1948 forecast on the last Sunday of 1947, I told of war and slaughter between them.

There will be much friction and much disturbance, for there is hatred between Arab and Jew.

The Hebrew people, as a nation, cannot be downed, for they have as much right and heritage as anyone else.

EGYPT. There will be much bloodshed leading to the fall of a leader who has preferred wealth to the common people.

Among the Arabians and throughout the Sahara Desert there will be a great malady that will take thousands of lives. Because of their superstitions these people will become fearful and will go into seclusion, forsake warfare for a while.

INDIA. Plagues in the early spring will sweep the lower half of land. There is little sanitation and the Indian of today cannot withstand what he could, say 200 years ago.

IRAN AND TIBET. There is much spiritual work going on. There, though the people are hampered by superstition. There is to be a spiritual awakening.

Another leader among the meek and the lowly will come forward, not quite so radical as Mahatma Gandhi, but with great power, who will lead his people out of bondage and ignorance into the light.

CHINA. The war lords are doomed. They have brought so much upon themselves, for they have caused much destruction through the narcotic that cuts down lives, takes away principle from men and women and dulls and deadens the intellect.

China has merited much of this confusion. Manchuria has gone, but it is just a question of time until it comes out into the open again.

JAPAN. A people who must be watched, for they are at this very moment setting up a court and parliament, and through an "underground" they are making plans to go into partnership with a neighbor Asiatic country. Remember throughout World War II the Japanese were ruthless and fearless.

Therefore, they must be watched, for they are not only infesting their own country but also other Asiatic countries.

In the future you will find great armies being trained in the Malayas. They are going to be sent out on a mission before you reach May. It is as if the earth had opened and swallowed them, for the troops that are sent forth do not return.

RUSSIA. A power that is going to rule Europe as certainly as night follows day.

They will not reach out to American soil yet, because they desire to rule the European countries first.

The feet of the present leader of Russia rest lightly on the earth, but he will remain in command throughout 1949. He is more humanitarian than the one who will take his place.

AUSTRALIA. I find an earthquake there, as well as one around Japan.

The Australian people are exerting every effort to gain their freedom. Taxation bears too heavily on them. From the birth of a new freedom a new flag will fly over them within five years. There will be great progress.

NEW ZEALAND. Tidal waves occur and many will think all the land is covered with water. But it will not be so. New people and more modern equipment will enter the country.

SOUTH AMERICA. An extinct volcano will erupt again and take its toll.

A great disturbance is impending, for there remains a group of people who took refuge there. They will come out into the open and their faces will be known in the latter part of 1949.

Great wealth has been stored in South America, as people from all

Psychic Observer

FLORENCE BECKER
For 34 years, a prophecy a year.

countries have gone there, but it will be unearthed.

UNITED STATES. The American people are reaping a harvest which they sowed in their treatment of the Redskin.

A wholesale influence is the presence of artists, poets, and musicians from Europe, and even from China who have found a haven of rest and quiet and are contributing something that has been sadly lacking in the American people.

You will feel, and hear and know in years to come that a liberty-loving group of people will feed the souls of starving Americans with spiritual values.

With all turmoil and confusion and talk of another war, it is good

"Be Grateful for Freedom"

to have some one at the helm who understands the inner workings, and at least knows the way about on Capitol Hill.

The leader of your country may be unpopular with many, but he administers to the heart of many people. He will be a better workman throughout this year and he will have greater freedom of expression.

To you who enjoy the privileges of America, be grateful in your hearts for your freedom of expression, freedom of the Press, and for the liberty you enjoy.

On the whole in 1949, *you will find the American people alert and awake. There will not be the wave of depression that is feared by some, but there is to be a letting down of the farmer.*

In the New England States they will have a very long, cold winter, retarding growth, but it will be prolific in the end.

In the extreme northern part around the Maine Coast, there will be a disturbance in the waters within the next four months. It will be history soon enough without my announcing it.

In the southern part of the Eastern seaboard there will be another hurricane, which will do enough damage to cause the people to prepare for the future.

There will be a "plague" like polio in the Southern States among the Negroes.

In the Great Lakes, uranium deposits will be unearthed and will cause many people to go there.

Storms are due in the Middle West, yet, you will have the same droughts as in previous years.

The Mississippi River will go on a rampage and will take many lives.

There will be an upheaval due to racial disturbance throughout Lousiana that will cause some bloodshed and dissension, but out of that will come good, for there will be a greater understanding as a result.

In Texas there will be much progress in mining. In Arizona, Colorado, Idaho, and Montana, and even the Dakotas, you will find gold deposits coming into evidence that have been there for centuries, some slightly tapped and some discarded. But one prospector will find rich deposits while searching for something else.

Into the northern part of the great Northwest will come a great wave that is going to disturb people. It comes in from the Aleutians, Alaska and Siberia. You will find many people giving up their homes, going into the Middle West and Eastern States, only to trek back again.

You will have plenty of rain and snow on the West Coast. It will come early and leave early this year. That is good, because there will be much preparation on the West Coast for things not so wholesome.

Medicinal mineral waters will be found in Arizona and in old Mexico.

CANADA is striving hard for good fellowship, and is coming closer to her goal.

In Western Canada a prehistoric animal will be found, and human bones will be unearthed which will lead to considerable research.

IN BRITISH COLUMBIA. Uranium and platinum will be found.

In ALASKA the toll will be great for they are totally unprepared there.

GREECE. A new form of government within the next three years.

ITALY. The Pope is at work to bring greater unity through spiritual guidance. Italy is coming into her own more than ever before.

OF SAN FRANCISCO, where these prophecies were uttered, the guide said:

You will again have labor trouble. I told you in 1947 that you would have a labor disturbance, but in the final analysis capital and labor will meet, for they are necessary to each other.

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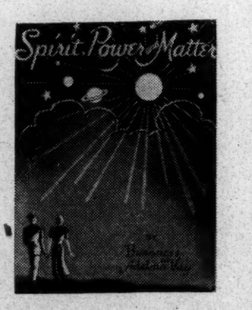

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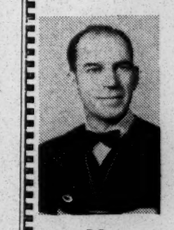

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THE GOLDEN THREAD IN RELIGION IS PSYCHIC

Seventh Day Adventism Founded By a Medium

By LILA L. SCHULTZ

The writer of this article, the Rev. Lila L. Schultz, of Birnamwood, Wis., passed away a few days after it was received in the PSYCHIC OBSERVER office. She had many friends in the Spiritualist movement, and her poems and writings were widely known.

The golden thread of psychic science links together every religious movement on earth today, those of yesterday, and the days to come.

No medium—no religion. Dig deep into the heart of any religion, and sooner or later you will come upon interesting facts and events in its history, that exposes its psychic beginnings.

The medium creates the original idea, it never fails. Just as Moses was the "cause" behind Judaism, so Paul was the "cause" behind Christianity.

Only One Power

Mary Baker Eddy, whose clairvoyant and clairaudient powers were well developed, launched Christian Science and guided it to its present success, as did Ellen G. White, with her many psychic demonstrations and powers, led to success the Seventh Day Adventist movement, as we know it today.

There is not a shred of difference in the experience Paul had, those of the Spiritualist mediums, Mary Baker Eddy's or Ellen G. White's.

God's law remains forever the same, and mediumshp is just as orderly and natural as the planets revolving in space. Psychic Science is the star around which demonstrations of power revolve like satellites.

The confusion we encounter in these various religions, can-not be placed upon the psychic realm, or our heavenly visitors, but upon the interpretations given to the message received.

A mind beclouded with theological nonsense, many times will insert some of that nonsense (color) into the message. They desire to make their revelations exclusive, unique.

Many psychic experiences are turned round to fit to pre-conceived beliefs.

After a religion becomes well organized and on the upgrade financially, its "heads", almost without exception, take up the old crusade against mediumship, and seek to wipe it out, lest it "contaminate" their following.

Confusion Begins

They set up a line of demarcation and try to differentiate between mediumship and their special brand. This confuses for a time, but never proves anything, because there is but one brand of mediumship — God's brand—governed by His law.

"They drew a line and shut me out
"As heretic, rebel a thing to flout
"But Love and I had the wit to win
"We drew a circle, and took him in."

Let us briefly consider Ellen G. White, late leader of the Seventh Day Adventist Movement.

Upon her meduimship and messages the movement rests. Without them the infant church would have died even before it was well launched, because of their unfortunate mistake of setting the year of 1843 as the time when Jesus would return in the clouds to gather together the elect.

Leader Who Led

The little group was scattered and bewildered beyond hope, but not that remarkable woman, Miss Ellen G. Harmon (later to be known as Mrs. White).

It was shortly after this great disappointment that her mediumship became evident, after long periods of meditation and prayer.

Mrs. White was a woman to be admired—devout, modest and unassuming. She had great fortitude and faith in the ultimate triumph of good.

From girlhood she lived in deepest poverty; sickly in body, much given to fainting.

The practice of her mediumship, seemed as the years rolled on, to improve her health, bringing her strength. This Spiritualism knows to be a fact, and has not the tendency to destroy body and mind, as its opponents declare.

Mrs. White gave a full 70 years to public work, pioneered and traveled in many lands. She passed quietly away to the Higher Life, at her home, St. Helena, California, in 1915.

It was through her being "wrapped in vision" and delivering to her husband, Elder James White, the message, that inspired him to start publishng, amidst the direst poverty and discouragement, a little paper, the first Adventist literature. This denomination now aggregates well over $5,000,000 annually from its published works.

Lights . . . Vision

Some time after "the great disappointment," Mrs. White and several women were in deep meditation and prayer. While they were praying—the power of God came upon her, as she had never felt it before.

She seemed to be surrounded with light and to be rising higher and higher from the earth and there followed a vision based upon the book of Revelation in the Bible.

She saw Jesus and his "hair was white" and curly (See Rev.

Often messages are "colored" by the medium's beliefs. (See also "Life and Teachings") Page 44—Pacific Press Pub. Assoc. Mountain View, Calif.

There are scores of these visions and out-of-the body experiences recorded in Adventist literature.

Mrs. White usually felt depressed upon leaving the world next door and coming back to earth atmosphere.

On April 3, 1847 Mrs. White and a little group (circle?) felt an unusual atmosphere as they prayed (tuned in and the Holy Ghost fell upon her. (Trance?)

"Angel" and "Guide"

She was lost to earthly things and was wrapped in vision. During this experience she writes, that her guide gave her a glimpse of heaven. (See Early Writings, Page 32535).

In relating her visions, Mrs. White frequently spoke of the one who had instructed her as "my accompanying Angel," or "my instructor" or "my guide" (Life and Teachings,' Page 120.)

Another time, while feeling weak and despondent, prayer was offered by the little group asking that she be given strength and courage to give the message, and during this time the dark condition that surrounded her "was rolled back" and there came upon her a sudden light.

"Something that seemed like a ball of fire struck me right over the heart. My strength was taken away and I fell to the floor. I seemed to be in the presence of angels. One of these holy beings repeated the words: "Make known to others what I have revealed to you."

A Ball of Fire

After coming back to normality, an old man in the group, who seemed to be doubtful of these goings on rose from his chair and said:

"I have seen a sight such as I never expected to see. A ball of fire came down from heaven and struck Sister Ellen Harmon right on the heart. I saw it! I saw it!"

He was much shaken and thrilled and vowed never to doubt again, pledging complete co-operation. ("Life and Teachings," Page 64.)

The Spiritualist is very fafamiliar with the procedure and terminology used in recording Mrs. White's experiences.

The Spiritualist student has witnessed dozens of like demonstrations in cozy little home circles, and are just as sure that they *see what they see!*

Having seen and felt—can anything or anyone convince them that they were deceived by a man-made devil, or deluded? Knowing what they know, ridicule and slander and hatred can be borne with patience and good will.

There were many witnesses to Mrs. White's psychic demonstrations, and the little group must have formed a psychic research society among themselves, because we read in "Life and Teachings," from which most of this material is taken, that, "Every test which can be brought to bear upon such manifestations proves them genuine. The evidence that supports them, internal and external, is conclusive."

Breathless Speech

Another statement is: "Although Mrs. White often spoke while in vision, yet no breath came from her lips. On June 26th, 1854, in Rochester, New York, while she was in vision, two physicians endeavored to show there must be breath in her lungs.

"Among other tests, a lighted candle was held as close to her lips as was possible without burning her; yet, at that time although she was speaking with force, there was not a flicker of a blaze.

"The first indication of her coming out of vision would be a deep inhalation. Perhaps several seconds would elapse before the next breath. Then after a few more full breaths she would begin to breathe normally." (Page 120).

Her Great Strength

Sometimes Mrs. White would walk about the room gesturing gracefully, as she described the scenes of her vision.

"Her strength at such times phenomenal. Strong men have endeavored to remove her hand or arm from the position in which it was held, but failed.

"On one occasion, in her own home, she took from a bureau a large family Bible weighing about 8 pounds, and held this on her left hand while she walked about the room and spoke to those present of the preciousness of the word of God.

"With her ordinary strength she would have had difficulty even in lifting this heavy volume; but while supernaturally strengthened in vision, she held it aloft with outstretched arm for more than half an hour." (From "Life and Teachings." Page 119).

Volumes of *Psychic Observer* would be required to go deeply into the mediumship of Ellen G. White and to record her psychic experiences.

During the same period of time, when the raps that were heard around the world, through the mediumship of the Fox Sisters, were alerting mankind to investigate along spiritual and psychic lines, this remarkable intermediary was demonstrating many phases of psychic phenomena.

Had her mind been free from theology there would have been a different ending to the Seventh Day Adventist Story.

"Life and Teachings" is a brief little paper-bound book — full of quotes from others of her books — "The Desire of Ages"; "Earl Writings"; "Life Sketches of Ellen G. White"; "The Great Controversy"; "Testimonies For The Church"; "Special Testimonies"; "Gospel Workers", and there are "unpublished manuscripts."

Too Good to Hide

These things are too good to keep hidden from the student who sees and loves the foundation stones of mediumship.

Here are two examples:

"As the Lord has manifested Himself through the spirit of prophecy, past, present, and future have passed before me.

"I have been shown faces that I have never seen, and years afterward I knew them when I saw them.

"I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written, at midnight, letters that have gone across the Continent, and arriving at a crisis, have saved great disaster to the cause of God.

How It Began

"This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I have not thought of." (Testimonies for the Church, Ellen G. White. Vol. 5:671, 672).

"After coming out of vision, I said to my husband: 'I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first, but as the people read, they will send you means with which to print and it will be a success from the first.'" Ellen G. White.

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Birmingham, Alabama

Ch. of Spiritual Science, C. of C. Bldg., 1st Ave. & 19th St.; Sun. 3:30 & 7:15 P. M.; Nell McWhorter; Beulah Kennedy.

Central Ch. of The Spiritualists, 2213½ Third Ave., Sun. & Thurs. 7:15 P. M.; Rev. R.P.H. Sparks, 2520 - 21st St.

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DOUGLAS—1st Unity Spiritual Ch., 1542 "F" Ave.; Sun., Tues. & Thurs. 8 P. M.; Ola Eldridge, Pastor; Grace Wilton, Sec'y.

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ALHAMBRA—The Pyramid Ch. Inc., 326 S. Atlantic Blvd.; Thurs. 2 P. M.; Sun. 7:30 P. M.; Emma Kingham. (AT 2-8632).

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ESCONDIDO — Ch. of Spiritual Wisdom, 352 W. Fifth St.; C. E. Goodale, Sec'y; Treas., F. E. Watson; Lyceum, Sun. 10 A. M.; Healing & Lecture, Sun. 7:30 P.M.

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FRESNO—Church of Revelation No. 10, Danish Brotherhood Hall, Yosemite & Voorman Sts.; Wednesday 7:30 P. M., Rev. Janet Stine Wolford.

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FRESNO—Ch. of Metaphysical Science of Fresno, 245 N. Calaveras St.; Sun. & Wed. 8 P. M.; Rev. Dollie E. Thuness, 1532 Wilshire Blvd., Los Angeles (14).

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HANFORD—Ch. of Revelation, 221½ Lacey Blvd.; Tues., Thurs. & Sun., 8 P. M.; Janet S. Wolford.

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Spiritual Science Church, 1904 North Argyle Ave.; Rev. Mae Taylor.

Psychic Fellowship Group, Masonic Temple, 6840 Hollywood Blvd.; Wed. 8 P. M.; Carol E. McKinstry.

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HUNTINGTON PARK — Spiritual Church of Flowers, 2474 Randolph St.; Sun. & Wed., 8 P. M.; Victoria M. Freutel.

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Spiritual Science Church, 5555 Dairy St.; Alice M. Bonner.

Kosmon Center, 1092 East 17th St.; Sun. 7:45 P. M.; Pastor, Lola Reddig, Classes by appointment (Phone 82316).

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Temple of Spiritual Science, 835 Locust Ave., Masonic Temple; Sun. 7:30 P. M.; Pastor, Rosa Loeke; Co-pastor, Charles Hamilton.

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Ch. of Inspiration Thought, Inc., 2315 Altman St.; Thurs. 2 P. M.; Trance & Dev. circle, Sat. 7:45 P. M.; Lillie Mueller (Phone, CA 2-1137).

Los Angeles Progressive Lyceum, 2201 So. Union Ave. (Central Spiritualist Ch.): Emma Pearl Knight, NST Conductor; Katherine F. Toby, Assistant.

First Church of Soul Scientists, 3210 West Pico Blvd., Sophie U. Norton.

Spiritual Science Church, 247 West 58th St.; Frank Mickley.

Agasha Temple of Wisdom, 353 North Western Ave.; Sun. 8 P. M.; Richard Zenor.

(Continued Top of Next Col.)

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Church of Psychic Light, 617 Venice Blvd., Katie Whittemore.

The Optimistic Science Temple, 1719 W. 50th St.; Sun. 7:30 P. M.; Tues. 9:30 A. M.; Wed. & Fri. 8 P. M., Etta Gurkell.

Spritual Church of Ataraxia. Garden Court Ball Room, 7021 Hollywood Blvd., Motor Court Entrance; Sunday 11 A. M.; Pearl Irene Barnes.

Spiritual Ch. of Revelation. Embassy Auditorium, 839 S. Grand Ave.; Sun. 2:30 & 4 P. M., in North Hall; Thurs. 2 & 3:45 P. M. in Studio Hall; Minnie Sayers.

Fraternal Brotherhood of Spiritualist, Inc., 927 S. Alvarado Ave. Sun. 10:30 A. M., Wed. 8:00 P. M. Leah E. Pitzer.

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First Spiritualist Temple, 3324 Seventeenth St.; Nell F. Martin.

White Cross Center, 1815 Lake St.; Classes, Fri., 8 P. M.; Irene Remilard.

Universal Ch. of The Master, No. 35, 887 Valencia St.; Sun., Thurs. 8 P. M.; Classes, Tues. & Fri. 8 P. M.; Florence Crenshaw; Alda Scheierman.

Spiritual Church of Revelation, Inc., No. 40, 4th floor, 465 Geary St., Thurs. 7:45 P. M. Rev. James J. Dickson, Pastor. Materializing and Direct Voice Medium.

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Church of Two Worlds. 2600 Sixteenth St.; Sun. & Wed. 8 P. M.; Freda Dorothy Egbert, Sec'y, 7529 Alaska Ave., N. W., Wash. (12); Minister, H. Gordon Burroughs; Phone EMerson 0010.

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Psychic Study Club, 1136 Hubbard St.; Home Circle Wed. Eve., Etta L. Gardner; 'Phone: 5-7208-W.

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Temple of Revelation, 610 Beacon Manor Blvd. Lyceum, Sun. 10:30 A. M.; Wed. & Sun. 7:45 P. M.; Ruby Schmidt Anderson. 1303 N. W. 6th St. (Phone: 9-9687).

Little Shenadoah Spiritualist Church. 644 S.W. Sixth Ave.; Sun. & Wed. 7:45 P.M., Ermel McNabb; Pearl Hinkson.

Schaefer Healing Center, 2237 N.W. 50th St.; Frank J. Schaefer; Martha Ann Schaefer (Phone 787372).

Temple of Continuity. 4585 West Flagler St., Geraldine V. Pelton.

Beckoning Light Spiritualist Church, 1621 Southwest Sixth Street; Sunday & Wednesday, 8 P. M.; Bertie Lily Candler and Madge Hart.

Spiritual Ch. of Christ, Odd Fellow's Temple; N. W. 4th St. & 2nd Ave.; Sun. 7:45 P. M.; Thurs. 2 P. M.; Visiting mediums welcome; Rev. Maude Allen, Pastor, 1220 N. W. 6th St.

Psychic Science Spiritualist Church. Room 3. 139 W. Flagler St.; Mary Turner.

Spiritual Alliance Temple of Truth. (Charter: Nat'l Spiritualist Alliance. Lake Pleasant, Mass.) 1304 N. W. 40th St.; Sun. & Thurs. 8 P. M.; Mabel Smith.

Church of Metaphysical Science. Spanish-American Hall, 40th and First Ave., N. E.. Sunday 8 P. M.; Minister. Rev. Arthur Ford. 831 Pizarro St., Phone: 48-0051.

ORLANDO — Psychic Center, 655½ N. Orange Ave., Sun. & Wed. 8 P. M.; Nellie Cherry (Phone 8766).

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St. Petersburg, Florida

Church of Spiritual Philosophy; Sun. & Thurs. 7:45 P. M.; 1715 Tangerine Ave., Clara Knost-Larrick; Phone 717765.

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Spiritualist Church of The Beloved, 2806 Central Ave., Services and Classes, Dec. 1st to May 1st, Ethel Post-Parrish.

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1st Sp'list Ch., 512 E. Paris St.; Tues. Wed., Fri. & Sun. 7:45 P. M.; Nellie Cherry, Pastor; C. R. King, Sec'y. (33-4565).

Shrine of The Master Sp'list Ch., 1801 Franklin St.; Sun. 7:45 P. M.; Wed. 7:45 P. M. at 1010 E. New Orleans Ave.; Dorothy Graff Flexer, Pastor (32-7492).

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Faith Spiritual Church. 2014 N. Austin Ave.; Sun. 10:30 A. M. & 8 P. M.; Fri. 7:30 P. M.; Fred & Emily Ludmann.

1st Fraternal Spiritual Church, 4039 W. Madison St., McEnery Hall; Emma Binz.

1st Spiritualist Episcopal Ch., 721 Belmont; Sun. 2:30 & 7:30 P. M.; Wm. H. Jackson.

Friendy Spiritual Church No. 2, 240 W. 63rd St.; Sheldon Northrup.

Mission of Love (No. 6) Spiritual Church, 1638 N. Springfield Ave.; Sun. 8 P. M. (Last Thursday of month 8 P. M.). F. Pepper; W. J. Rogers.

Spiritual Church of Truth, 3349 West North Ave.; Theo Siers.

Puritan Sp'list Ch., 812 W. 59th St., Sun 8 P.M., Rose MacKay, 8209 East End Ave.

Federation of Spiritual Churches and Associations, Inc., Midland Hotel. 172 W. Adams St.; Sat. 2:15 & 8 P. M.; Bertha Mann.

First Polish American Sp'list Ch., Embassy Bldg., 3940 Fullerton Ave., (English) Sun. 7:30 P. M.; (Polish) 2nd & 4th Sun. at 2:30 P. M.; Charles Rolack.

Scientific Center of Spiritualism, Midland Hotel, 172 W. Adams St., Orchid Room; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

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First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. and 8 P. M.; Charlotte Birkner.

1st Sp'list Ch. of Divinity, 6146 S. Ashland. Sun. & Thurs., 7:30 P. M.; Freda Brown, Pres. (Phone: Hemlock 2447).

Belmont Spiritualist Church, 1219 Belmont Ave., Esther A. Lundquist, Sec'y; Sun. & Thurs. 2:30 and 8 P. M.; Gertrude McAllister, Pres., 'Phone: Van Buren 1625.

Sunflower Sp'list Ch., 2424 N. Avers Ave.; Wed. 2 P. M.; Sun. 8 P. M.; Lena Schaefer. (Phone. Albany, 1416).

Ch. of Higher Spiritualism, 812 West 69th St.; Sun. 3 & 8 P. M.; Rev. Bertha Mann, 6843 S. Claremont Ave.; Phone: GRovehill 9326.

Church of Living Thought. 2729 South Keeler Ave., Sun. 2:30 P. M.; Sermon in English language by Stela Lund; Sun. 7:30 P. M. regular service in Czech language; Charles Golan; Rud Prikop. 2455 South St. Louis Ave., Chicago (23) Illinois.

National Society of Spiritual Science, Inc., 25 East Jackson Blvd., Church Room 1621; Public service Saturday 7:15 P. M. — Healing, Lecture & Messages — Everyone welcome. Rev. Maria Strazzantoelli. Minister—'Phone: HA-7-2309.

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Spiritual Science Church, No. 14 (Formerly The First German American Spiritualist Church) 3205 West 5th Ave., M. Schatz; Phyllis Liese, Sec'y.

Bethel Spiritual Ch., 2115 N. California Ave.; Sun. & Thurs., 7:45 P. M.; Candle Light Service, 2nd Thurs.; Elizabeth Palmer. (Phone CApitol 7-2110)

Cosmic Science Ch., Inc., 185 W. Madison St.; Sun. 3 & 8 P. M.; Class Tues., 7:30 P. M.; Activities. 2nd Sat., 8 P. M.; Jice R. Massey, 3255 Warren Blvd. (Phone. Kedzie 3-5732).

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Liberal Psychic Church, 1331 South 57th Court. Sun. 2:30 P. M.; Mon. 8 P. M.; Anthony Camardo.

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First Victory Spiritualist Church. 1120 St. Clair Ave., Elizabeth Schlenk, 905 Baugh Ave.; 'Phone: East 7040.

Spiritual Science Church. 16th & Cleveland Ave.; Pastor Goldie Rayburn. 4928 Converse Ave., East St. Louis, Illinois.

Unity Science Spiritual Ch., 656 N. 79th St.; Marie Mrnard. 623 N. 86th (Phone Express 3075); Sec'y, Edna Heck. 656 79th.

FREEPORT—1st Sp'list Ch., 431 S. Adams St.; Sun. 7:30 P. M.; Pres., Frank Sleggett; Sec'y, Mrs. F. Van Vleck.

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Universal Science Sp'list Ch. (N.S.A.) 601 W. North Ave. (Cor. John) Sun. 7:45 P. M.; Wed. 8 P. M.; Grace H. Betz, 5217 Eastern Ave. (Phone OR 8088).

United Bible Spiritual Temple. 1815 North Broadway; Sun., Wed. & Fri. 8 P. M.; Grace P. Bauer.

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Daniel Spiritual Ch., 89 West Springfield St.; Sun., Tues., Wed. & Fri., 8 P. M.; D. A. Durant.

The Spiritual Haven, 30 Huntington Ave., Sunday, 8 P. M.; Rev. Harre C. Milesi, 153 Hemenway St., Boston (15)

Universal Science Ch., Suite No. 221, Hotel Manor (Opposite Back Bay Station) 108 Dartmouth St.; Services: Sunday 8 P. M.; Study classes: Tues., Thurs. & Fri. 7:30 P. M.; Also Thurs. 2:30 P. M.; Pastor. Rev. John E. Reese; Ass't Pastor, Rev. Josephine Gilbert.

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FITCHBURG — 1st Spiritual Alliance Ch., 21 Union St.; Mildred D. Smith.

xxx

HAVERHILL — Universal Church of The Master, Inc., U.S.W.V. Hall, Court St.; Sunday 7 P. M.; Pastor and President, Rev. George L. Short; Sec'y and Treasurer, Mamie B. Short; Healing services by appointment.

xxx

LYNN—1st Sp'list Ch., 61 Exchange St., Sharon Hall (near Central Sq.), Wed. 7:30 P. M.; Sun. 3 & 8 P. M.; Financial Secy. Agnes Winstanley; Pres. Della Davis.

xxx

MALDEN — The Christian Spiritual Ch., Washington St.; Mrs. C. E. Aldrich.

xxx

QUINCY — First Spiritualist Church, 4 Maple St.; Bert DeYoung.

xxx

SALEM—The 1st Spiritualist Mission, of Salem. Bell Studio, Sewall St.; Gladys Worsencroft.

xxx

Springfield, Massachusetts

First Spiritualist Church, 33-37 Bliss St.; Sun. 3 & 7:30 P. M.; Thurs. 7:30 P. M.

1st Sp'list Alliance Ch., 137½ State St., Room 302; Alice Thurston; Joseph Heneberg.

xxx

WORCESTER—First Spiritual Church, 35 Orcad St.; Services Sunday 3 & 7 P. M.; President, Joseph W. Miller; Secretary, Dorothy W. Bolin, 11 Jenkins St., Worcester (2) Mass.

MICHIGAN

BATTLE CREEK—First Spiritualist Episcopal Church of Battle Creek; Carpenter's Hall, Sunday 7:30 P. M.; Glenn R. Brenner, President.

xxx

BAY CITY—Advanced Sp'list Ch., 103 N. Walnut St., A. F. of L. Hall; Sun. 7:45 P. M. (Phone 7679); Vera Gruel, 208 N. Jefferson.

xxx

COLDWATER—Coldwater Sp'list Temple, 52½ W. Chicago St.; Sun., 8 P. M.; Pearl Burns.

xxx

Detroit, Michigan

Allen Memorial Center; Maccabee Bldg., Putnam & Woodward; Edith Green.

Center of Spiritual Hope, Leota Hall, 3946 Trumbull, Sun. 8 P. M., Hazel Damrau.

Christian Ch. of Progress (Spiritualist), Eastern Star Temple, 80 W. Alexandrine Ave.; Jean Peattie, Sec'y.

First Ch. of Spirit Communion, 3910 Avery Ave.; Homer Warren Watkins.

Gardner Healing Center, 4326 4th Ave.; Mon., Wed. & Fri. 9 to 9; Henry Gardner.

1st Psychic Ch. of Brightmoor, 21729 Fenkell Blvd.; Sun. & Thurs. 8 P. M.; Tues. & Wed. 8 P. M.; Elizabeth Armitage.

Christian Ch. of Progress (Spiritualist), Eastern Star Temple, 80 W. Alexandrine Ave.; Marie Milliman, Sec'y.

Dr. Robert Jensen Memorial Church, 2024 Linewood Ave., Clara Barnett Smith.

Edward's Memorial Center. 1416 Ferry Park (near Sterling Ave.); Fri. 8 P. M.; Lillian Ryder.

First Universalist Spiritualist Church, 3523 Cadillac. Sun. 11 A. M. & 7:45 P. M.; Fri. 7:45 P. M.; Elizabeth Eglund.

2nd Sp'list Episcopal Ch., Maccabee Bldg., Mezzanine, Sun. 8 P M.; Blanche Higley.

Trinity Sp'list Ch., 2501 Coplin Ave. at Vernor Hgwy. E.; Sarah Anderson.

xxx

EATON RAPIDS—Sp'list Episcopal Ch., East Hamlin St.; John Bunker; Robert Chaney.

xxx

FLINT — Spiritualist Episcopal Church, 733 South Eaginaw St., Noah Rice.

xxx

GRAND RAPIDS—First Church of Truth, 26 Shelby St., S. W.; Francis Fox, Pres.

xxx

JACKSON — Goodfellow Spiritualist Ch., 1014 LeRoy at Ellery; James Tingley.

xxx

Kalamazoo, Michigan

Church of Spiritual Truth, 610 Mill St.; Sun. Lyceum 11 A. M.; Sun. 3 & 7 P. M.; Thurs. 7:45 P. M.; Mattie M. Barents.

Spiritual Truth Reading Room. 714 N. Rose St.; Wed. & Fri., 8 P. M.; Beth Roche.

xxx

LANSING—Lansing Sp'list Episcopal Ch., Main Auditorium Y.M.C.A. Bldg.; Townsend St.; John W. Bunker.

xxx

Muskegon, Michigan

Spiritualist Church of Truth, 1143 Spring Street; Harry Rogers.

Spiritual Fellowship, 187 East Grand Ave., Wm. R. Aldred, D.D.

xxx

OWOSSO — First Spiritualist Episcopal Church, 610 Clinton St., Ella Riley.

xxx

PONTIAC — First Progressive Spiritualist Church, 16 Chase St., Mabel Barnes.

JOIN A SPIRITUALIST CHURCH

JOIN A SPIRITUALIST CHURCH

PORT HURON—The Divine Spiritual Ch., I.O.O.F. Hall, Lapeer Ave.; Pastor, Rebecca Provat; Sec'y, Ethel Koch.

xxx

ROSEVILLE—Ch. of Harmony of Christian Corinthians of America, 17358 Roseville Blvd. (near Maple); Lura Mathews.

xxx

SAGINAW—Ch. of Spiritual Truth, Brewster & Webster St.; Alma J. Eastman.

MINNESOTA

DULUTH—1st Spiritualist Temple, 601 E. 5th St.; Bessie Magnuson; G. W. Olson, C. Hegge; Ann Smaley.

xxx

Minneapolis, Minnesota

Anna Ryberg Memorial Sacred Science Ch., 931 Thirteenth Ave., South; Sun. 7:30 P. M.; Dr. Max Zoeller, Pastor.

Second Spiritualist Ch., 23rd & Lyndale Aves., North; Sun. 7:45 P. M.; President & Pastor Howard C. Lemire.

Church of Infinite Science, 610-620 East Fifteenth Street. Henry M. Paulson.

Psychic Center Sp'list Episcopal Ch., Minnehaha Hall, 1531 E. Lake St.; Sun. 3:30 & 7:45; Wed. 2 to 5 P. M.; Clara S. Johnson.

xxx

ST. PAUL—Golden Rule Sp'list Ch., 25 E. 5th St.; Sun. 3 & 7:45 P M.; 1st & 3rd Wed. 1 P. M.; H. M. Peterson.

MISSOURI

Kansas City, Missouri

1st Sp'list Ch., "Little Chapel on Broadway." 3841 Broadway, Sun. & Wed., 8 P. M.; M. D. Russell, C. M. Ball.

9th Spiritual Ch., 3101 Indiana Ave., Sun. 7:45 P. M.; Tues. 8 P. M.; Frances M. Tucker.

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St. Louis, Missouri

Bright Star (Spiritualist) Science Church, 3660 Castleman; Service Sunday 8 P. M.; Wednesday 2 P. M.; Class, Friday 8 P. M.; Rev. Mollie Bauer; Telephone: PRospect 3830.

Soul Science Sp'list Ch., Sheraton Hotel, Pine Room, Lindell Blvd. & Spring St.; Sun. 7:45 P. M.; Iona Brandt.

Corinth National Spiritual Ch., 3921 North 19th St.; Fri. & Sun. 8 P. M.; Rev. Nellie Carter; Phone: Chestnut 6291.

Psychic Center, 3613 Washington Blvd.; Thurs. & Sun. 8 P. M.. Ida F. Eggers.

St. Ann's Spiritualist Episcopal Church; 5862 Delmar; Sun. & Tues. 8 P. M.; Friday 2 P. M.; Rev. Bernice F. Bennett, pastor, 1624 Belt Ave., St. Louis (12).

Ch. of Spiritual Science, 3804 Wyoming St., E. R. Foskett & Rose Mary Reisinger; School of Spiritual Science & Philosophy; Elizabeth Swanks, 4855 Sigel Ave.

Unity Spiritual Science (Advanced Soul Church) 4408 North 19th St.. Tues. & Sun. 3 & 8 P. M. Josephine Erhart.

Progressive Sp'list Lyceum & Research So. of St. Louis meets Mon. 7:45 P. M.; 4349 Manchester Ave., Robert C. Kroll, Conductor.

Unity Science Spiritual Church, Blue Room, Roosevelt Hotel, Delmar and Euclid Sts.. Sun. 2 P. M.; Rev. Emma Bell Roney, Dr. Charles Rohlfing.

Society of Spiritual Fellowship, 3816a N. Grand Ave.; Wed. 2 P. M.; Fri. 8 P. M.; Elsie Andreas.

NEVADA

Las Vegas, Nevada

First Spiritualist Church of Nevada, 203 North Ninth St., William W. Leavers, Phone: 3562; Grace Honey, Sec'y; Edythe Hilsinger, President, Henderson, Nevada.

Psychic Center, 106 Gass Street; Sun. 7:30 P. M.; Ella Heap.

NEW HAMPSHIRE

MANCHESTER — Psychic Center, Curtis Inn; Henry L. Paradis, 45 Haines St., Nashua.

xxx

PORTSMOUTH—1st Spiritual Science Ch., 114 Maplewood Ave.; Sun. 3 & 8 P. M.; Thurs. 8 P. M.; Frank Daley.

NEW JERSEY

ATLANTIC CITY — Sunflower Temple of Psychic Research, 15 North Maryland Ave., Israel and Anna Shotz.

xxx

Camden, New Jersey

4th Spiritualist Ch., 28 N. 26th St.; Wed. & Sun. 7:45 P. M.; 1st & 3rd Wed. 2 P. M.; Elizabeth Giberson.

2nd Sp'list Ch. (N.S.A.). Legion Room, Walt Whitman Hotel, B'way & Cooper St.. Sun. 7:45 P. M.; Catherine Broome.

xxx

CLIFTON—Church of Spiritual Advice. 17 Yereance Ave.; Martha Heimann.

xxx

EAST ORANGE—Ch. of Spiritualist Harmony, 7 Hollywood Ave.; Connie Clark.

xxx

ELIZABETH—1st Sp'list Ch., 31 Rahway Ave.; Sun., Tues. & Thurs. 8 P. M.; Allen Lynd.

xxx

JERSEY CITY — Grace Divine Spiritual Ch.. 191 Griffith St. (near Summit); Sun. 7:30 P. M.. Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Ethel Arrigo.

xxx

LONG BRANCH—Trinity Ch. of Spiritual Science. 111 Wash. St.; Mary Reva Wood.

NEPTUNE CITY—Star Spiritual Church, 134 Sylvania Ave., Loweta Fine.

xxx

Newark, New Jersey

Ch. of Spiritual Peace. Love & Faith. 769 Hunterdon St.; Wed. & Fri. 8 P. M.; Agatha Remsen.

Ch. of Spiritual Promotion and Harmony. 532 Springfield Ave., Kate Hazelwood.

xxx

Paterson, New Jersey

First Spiritual Church, 112 Carroll St., Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

West Broadway (2nd) Spiritualist Church, 176 Broadway, Eizabeth Spittler.

Ch. of Spiritual Faith, Inc., 118 Park Ave.; Sun. 7:30 P. M.; Mon., Wed. & Fri. 2 & 7:30 P. M.; Rufus A. Pratt; (Phone LAmbert 3-0979), Myrtle Morse.

xxx

RIVERTON—First Spiritualist Ch. of Universal Science, 412 Main St., Sunday 2:30 P. M.; Rev. Emma M. Munch; Phone: Riv. 9-0306.

xxx

Trenton, New Jersey

1st Sp'list Ch., 47 N. Clinton Ave.; Carpenter's Hall; J. P. Hartman; M. A. Hartman.

Sp'list Friendly Ch., 34 S. Clinton Ave.; Adah Ross Crew (Phone 3-0234).

Spiritual Science Center, 20 Bank St.; Class, Sat. 8 P. M.; Jeanette Warner; F. Palmer Gibson.

xxx

UNION CITY—Spiritual Ch. of Divine Guidance, 517 (37th) St., Sophie E. Busch, 199 Cambridge Ave., Jersey City.

xxx

WEST ENGLEWOOD — John's First Memorial Spiritual Ch., 27 Forest Ave.; Sun., Mon. & Wed. 7:30 P. M.; Tues. & Fri. P. M.; Marie Louise Gallo.

NEW YORK STATE

ALBANY — 1st Sp'list Ch., 264 Central Ave.; Sun. 7, Wed. 7:45 P. M.; Pastor, Alice M. Hughes, 299 Sherman St.

xxx

Binghamton, New York

1st Sp'list Ch. (I.G.A.S.) 299 Chenango St.; Sun. 7:30 P. M.; Myrtle Powell.

xxx

Brooklyn, N. Y.

Christ Spiritualist Church, 987 Halsey St., near Broadway) Tues., Wed. & Thurs. 2 8 P. M.; James M. Hedenberg.

Divine Spiritualist Ch., 295 Schermerhorn St. (near Nevin St.) Sun., Tues., Thurs., & Fri., 7 P. M.; Mon. & Wed., 1 P. M. Beatrice De Hunt.

The Church of Divine Guidance, Aux., 58-08 Myrtle Ave.; Tues. & Thurs., 2 & 8 P. M.; Sun. 8 P. M.; Emily Drescher.

St. John's Spiritualist Ch.. 8025 3rd Ave.; Sun. & Fri. 8 P. M.; Wed. 2 P. M.; (B.M.T. subway, 4th Ave.; Local-77th St. Station) Lillian Johnson.

W. D. Gressinger Memorial Spiritualist Ch., 41 Pilling St.; Sun., Tues. & Wed. 8 P. M.; Sun & Fri. 2 P. M.; Mrs. K. Gressinger.

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Buffalo, New York

Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson (Phone WA 4651).

Sunflower Spiritual Science Ch., 39 Manhart St., Sunday 7:45 P. M.; Mon. & Fri. 8 P. M.; (Medium's Day, 2nd Sun.) Ida Hansen. HUmbolt 8835.

Sunshine Christian Sp'list Ch., 284 Jefferson (Bristol Entrance); Sun. 8 P. M.; (Medium's Day, 2nd Sun.): M. Burgan. (Phone: CLeveland 7368).

Brooking Memorial Sp'list Ch., Richmond & Summer St.; Sun. 7:30 P.M.

Cold Springs Spiritualist Church, 1043 Jefferson Ave.; Sunday 8 P. M.; (Medium's Day—Third Sunday) Mildred Mason.

John Carlson Memorial Sp'list Ch., Golden Light of the World; 232 Forest Ave.; Sun. 7:45 P. M.; (Mediums day—4th Sun.) Edith Sandy, 62 College St.

Light Spiritualist Church, Delta Temple, 692 East Utica St.; Medium's Day Third Sunday; Sun. 8 P. M.; Rev. Nettie Roehl.

First Spiritual Science Ch.. 557 Tonawanda St., (Riverside bus) Sun. 7:45 P. M.; Development & Independent voice circle Wed. 8 P. M.; Spiritual Healing follows all services; Rev. J. J. Carroll & Rev. Lenora Wolf; Visiting mediums welcome; Rev. Carroll out-of-town engagements solicited; Riverside 3769.

Spiritualist Church of Life, (N.S.A.) Trinity Temple, 34 Elam St., take No. 9 car to Greenfield Ave.; Sun. 8 P. M. All billet reading Wed. 8:30 P. M.; Rev. T. John Kelly.

Pierce Memorial Spiritualist Church. 15 Norwood Ave.; Advanced Class, Monday 8 P. M.; Beginner's Class Wednesday 2 P. M.; Services Friday 8 P. M.; Rev. Vivian Davis.

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EAST AURORA—1st Spiritualist Temple. 29 Temple St.; Ethel Squier.

xxx

Elmira, New York

Universalist Spiritualist Church, 225½ Franklin St., Pauline Hamm.

First Spiritualist Ch.. 463 E. Church St.. I.O.O.F. Temple), Eva Bostwick.

xxx

FAYETTVILLE — "Wayside Spiritual Church" of Manlius Center; R.F.D. No. 2, Luania Caley; Mrs. Louis Ferris, Secretary.

xxx

FREEVILLE — Harmony Psychic Center, Groton Ave.; Sadie McIntyre.

xxx

JAMESTOWN—Open Door Spiritualist Ch., 503 E. Second St.; Sun. & Wed. 8 P. M.; (Mediums day—last Sun.) Carrie Yarter.

Long Island, N. Y.

SOUTH OZONE PARK—Helen Memorial Sp'list Ch., 143-16 Sutter Ave.; Sun. 8:15 P. M.; Tues. 1:45 & 8 P. M.; G. E. Wagner.

JAMAICA—Ch. of Eternal Light, 9050—170th St. (between Jamaica Ave. & 90th Ave.), Mon., Tues. & Thurs. 2 & 8 P. M.; William Skidmore.

RICHMOND HILL SOUTH—Ch. of Spiritual Guidance, 111-41—120th St., Sun. 8 P. M.; Rev. Mollie Beck; Classes. 'Phone: VIrginia 3-5979.

RICHMOND HILL — Spiritual Center of Unity, 89-31 114th St.; Sun. 8 P. M.; Hilda White.

WEST HEMPSTEAD — Sp'list Ch. of Magdalena, 559 Henry St. (2 blocks south Hempstead Turnpike at Nassau Blvd.); Sun. & Wed. 8 P. M.; Wed. & Thurs. 2 P. M.; Thurs. 10:30 A. M.; Miss Marion Miller.

xxx

LOCKPORT—Lock City Spiritualist Temple, 11 Cottage St., (Mediums' Day, 3rd Sun.) Violet Southland.

xxx

New York City, New York

Aquarian Brotherhood of Christ, 244 West 75th St., Carolyn C. Duke, S. T., Sunday 7 P. M.; Monday 7:30 P. M.; Wed. 2:15 P. M.; Friday 7:30 P. M.; Rev. Olive Kruger.

Beacon Light Spiritualist Ch., 169 W. 98th St., Apt. 3. Tues. & Thurs., 2:30 & 8 P. M.; Sun., 8 P. M., Hermine Leger.

Ch. of Believers in God., Green Room, Hotel McAlpin, Broadway at 34th St., Sun.. 10:30 A. M.; Founder, Johannes Greber.

Hindu Truth Center, Suite No. 703, Steinway Hall, 113 West 57th St., Free lectures, Thurs., Sat. & Sun. 8:30 P. M.; Also Free lecture Sunday, 2:45 P. M.; Classes, Mon. & Tues. 8:30 P. M.; Dr. Sant Ram Mandal, Leader.

Little Cedar Sp'list Ch., 123 W. 94th St.; Wed. 1 P. M.; Sun.. Tues., Thurs. & Fri. 7:30 P. M.; Beulah M. Brown.

New York Psychology Forum, Room 608. Steinway Hall, 113 West 57th St., Every Tuesday. 8:15 P. M.; Ann Koernig, Director, 64 West 9th St.

Temple of Light. 152 West 42nd St. (Suite 708), Sun. 11 A. M. & 7:30 P. M.; Sun.. Tues., Thurs. & Fri. 7:30 P. M.; Tues. & Fri., 2 P. M.; Wm. Chas. Owens.

W. T. Stead Memorial Center, 41 W. 88th St.; Sun. 8 P. M. Classes, Wed. & Fri. 8 P. M.; Bertha Marx, Pastor.

St. John's Sp'list Ch. of Light. 357 W. 118th St.—Apt. 5; Sun.. Wed. & Fri.. 8:30 P. M.; Emily & John Garvin.

First Spiritual Science Ch. of Brooklyn. Studio 856, Carnegie Hall. 154 W. 57th St.. Wed. & Fri. 7 P. M.; Frances H. Parker.

1st Ch. of Spiritual Inspiration, 248 West 73rd St.. Mon., Wed. & Fri. 8 P. M.: Tues. & Thurs. 2 P. M.; Hazel Watson

Chapel of The Eternal Star, near 8th Ave., Apt. 3-A. 3rd Floor, 300 W. 54th St.; Sun. Wed. & Sat. 7 P. M.; Rose Erickson. Phone CO-5-6143.

Victor Seabury Memorial Spiritualist Church of Truth, Studio 546—1947 Broadway (Loew's Lincoln Sq. Bldg. between 65th & 66th St.) Tuesday 7:30 P. M.; Frances Seabury. 'Phone: TRafalgar 78429.

Occult Science Society. Inc. Meetings held Second & Fourth Friday each month at Hotel Times Square, 43rd St. & 8th Ave., New York City.

United Sp'lists' Ch., 42 W. 73rd St., Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sun. 11 A. M.: (No Messages Sun.) Edward Lester Thorne.

The 1st Ch. of Spiritual Vision. 100 W. 61st St.; Sun. 11 A. M.; Tues.. Wed. & Fri. 6 P. M.; Thurs. & Sat. 1 P. M.; Angela V. Cali, pastor. (Phone, PLaza 7-1799).

Ch. of Science & Philosophy. 221 W. 105th St., Apt. 1 W.: Tues. 2 P. M.; Wed.. Fri. & Sun. 8 P. M.: Anna C. Gaze.

Ch. of Spiritual Revelation. 27 W. 130th St.; Sun. 11:30 A. M. Worship & Healing; Sun. 7 P. M.; Wed. 8:30 P. M.; Samuel S Heylaiger; D. W. Russell. Sec'y; Phone, Edgecomb 6-8386.

Spiritual and Ethical Society, Steinway Hall, 113 W. 57th St. (Studio 605) Manhattan; Sun. 3 P. M.; Fred W. Schneider, 608 W. 140th St.

xxx

NIAGARA FALLS—White Rose Center of Free Psychic Truth, Unitarian Ch. Bldg.; 639 Main St.; Rosebud Vogel.

xxx

Rochester, New York

Church of Divine Inspiration. 27 Appleton St.; Ethel Taylor.

Open Door Spiritualist Church, 1101 East Main St.. Sunday 7:45 P. M.; Pastor & Sec'y. Estella A. Case. 91 Bloss St., Rochester (6), N. Y., Phone: Glenwood 7745-W.

Universal Spiritualist Ch.. (I.G.A.S.) 14½ Monroe Ave.. Sun. 7:45 P. M.; Louis C. Brown, Ralph Canney.

Universal Psychic Science Temple, 67 Edinburgh St.. Sun. & Wed. 8 P. M.; Helene Gerling.

Spiritual Ch. of Divine Love, 35 Richmond St.; George P. Wood.

xxx

CHENECTADY — Progressive Spiritualist Church, 6 Myndeese St., Sunday 7:45 P. M.; George Howard; Maud VanTassel; Lillian Weir.

xxx

Syracuse, New York

Spiritual Ch. of God, Hotel Syracuse, Parlor D, 10th Floor; Sun., 8:30 P. M.; Margaret Wesley.

Independent Spiritualist Ch., Y.W.C.A., Room 3; Hazel Allen; Marian Knowles; Sec'y, Wilma Whiting; Pastor, Helen Warner.

1st Sp'list Ch., 535 Oakwood Ave.; Sun. P. M.; Ida C. Robison.

xxx

UTICA—Christian Sp'list Ch., 506 Seneca St.. (entrance of Maher Bldg.) Sun. 3 & 7:30 P. M.; Mabel R. Hammel.

OHIO

Akron, Ohio

riendly Spiritualist Church, 31 South loward Street; Hulda Stewart.

St. Paul's Spiritualist Church, 88½ East Mill St.; Revina Roshon.

rogressive Spiritual Ch., Red Room, Portage Hotel; Della Saxton. 514 Brown St.

xxx

CANTON—1st S'list Episcopal Ch., 6th & Market S.W.; Sun. 7:45 P. M.; Estyl V. Fuller, 912 2nd St.

xxx

Cincinnati, Ohio

Universal Brotherhood of The Cosmic Age, 3756 Reading Road; Thurs. & Sun. 8 P. M.; Emil J. Schmidt.

Psychic Studio, 3407 Erie Ave., Apt. 315, Frances E. Shelley.

Hall of Learning. 4273 Colerain Ave., (northside); Sun. & Wed., 2:30 & 8 P. M.; Augusta Touchard.

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Cleveland, Ohio

Divine Spiritual Ch., 7220 St. Clair Ave.; Sun. 8 P. M.; John M. Williams.

Inspired Spiritual Church of God, 1899 West 25th Street; Sun., Mon., Wed. & Fri. 7:30 P. M.; Rev. G. M. Hayes, Pastor; Rev. Maude Caputo, Ass't Pastor.

Spiritual Science Ch., 1957 E. 59th St.; Rene Hunt.

Universal Ch. of Truth, Bank Hall (Cleveland Trust Bldg.) cor. W. 101 st St. & Detroit Ave.; Bertis H. Cunningham. 7500 Euclid Ave.; Phone ENdicott 1250.

Stephan Spiritual Church, Inc., "Independent Bible Spiritualist," 1931 East 86th St., Rev. Elizabeth N. Stephan, Co-Founder and Pastor; Rev. Walter J. Deckelmeier, Ass't Pastor; Telephone: Garfield 6208.

xxx

Columbus, Ohio

The Congregational Spiritualist Association, 187 South Sixth St.; Sunday & Wednesday 7:30 P. M.; Wednesday 2 P. M.; Rev. A. A. Hamilton, President, 29 East Blake Ave., Columbus (2).

Ohio Ave. Sunshine Sp'list Ch., 86 South Ohio Ave., Sun. & Thurs. 7:30 P. M.: Ralph A. Whitney.

First Spiritualist Church, 6th and State St., Sun., Wed. & Fri. 7:45 P. M.; Wed. 2:30 P. M.; (2nd Sun. each month, 2:30 & 7:30 P. M.); Edgar J. Smertz, 766 Dryden Road.

1st Spiritualist Temple Society, 24 West Goodale St., Sunday 7:45 P. M.; Agnes Roese, Sec'y, R.F.D. No. 2, Ashville, Ohio; Ralph Reese, President, 714 East 4th Ave., Columbus, Ohio.

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DAYTON—Central Spiritualist Ch., Haynes & Hobart Sts.; Wed. 7:30 P. M.; Sun. 7:45 P. M.; Minnie Rowe; Laura Holloway.

xxx

EAST LIVERPOOL—1st Spiritualist Ch., 2nd Floor Review Bldg., Washington St.; Mary E. Wilson.

xxx

FREMONT — 1st Sp'list Episcopal Ch., D.A.V. Hall, Arch & State Sts.; Irene Slocombs; Sarah Biddulph, Toledo.

xxx

GREENVILLE — Christian Spiritualist Church, 510 Front St.; Walter F. Heller.

xxx

KENT—1st Sp'list Ch., 132 S. Water St.; Sun. 7:45 P. M.; Alice L. Towner; Charles A. Towner.

xxx

MARION—Memorial Sp'list Ch., Chrisman Bldg.. 657 N. State St.; Sun. & Wed. 7:30 P. M.; Dr. Jacque Savage.

xxx

SANDUSKY—Sp'list Temple, 156 Columbus Ave., G.A.R. Hall; Sun. 2:30 & 8 P. M.; Fri. 8 P. M. at 317 McDonough St.; Nora Hook, Pastor.

xxx

Toledo, Ohio

Goodwill Spiritualist Church, 1515 Ottawa Drive; D. E. Crider.

First Spiritualist Episcopal Church, 630 Western Ave. (at Field) Sunday 7:45 P. M.; Charles Holmes, President; Fred L. Felix, Minister.

Christian Spiritualist Ch., 1222 Erie St., Cecil Engle.

Toledo Nat'l Sp'list Ch., Room No. 1. Mezzanine — Commodore Perry Hotel; Hazel Lafferty, Sec'y; Mrs. Z. H. Ballmer.

Peace Trinity Sp'list Ch., 368 Sumner St.; 7:45 P. M.; Wed. P. M.; Mr. and Mrs. G. A. Kurtz.

xxx

WARREN — Christ Universal Sp'list Ch., 174 N. Park Ave., P.H.C. Hall; Sun. & Thurs. 7:45 P. M.; Mildred Johnson.

xxx

Youngstown, Ohio

Spiritual Mission, 29 5th Ave.; Sun. 7:45 P. M.; Pres., Merle Sloan; Sec'y, Hilda Crombacher.

First Spiritualist Temple, 323 W. LeClode; Sun. 7:30 P. M.; Wed. 8 P. M.; Emma Felgen; Mae Morrison.

OKLAHOMA

ENID—1st Christian Spiritualist Ch., 409 N. Independent; A. S. P. Fields.

xxx

Oklahoma City, Oklahoma

Central Spiritualist Church, 1005 N. Harvey St.; Sun. & Wed. 8 P. M.; Nell Burgess, pastor; Carrie Hamblem, Assistant.

Spiritual Science Church of America, 329 N. W. 13th St.; May Derr McQuestion.

Spiritual Life Science Church, 316 S. W. 22nd Ave.; Sunday and Wednesday 8 P. M.; Vernon Hendry, Cor. Sec'y; Pastor, Florence Heistand. 2317 South Harvey; 'Phone: 62-3488.

Tulsa, Oklahoma

Universal Science Ch., 1112 North Boston; Sun. & Wed. 8 P. M.; Esther Hughes.

Redeeming Christian Spiritualist Ch., 600 E. Independence Pl.; Tues., Fri. & Sun. 8 P. M.; Rev. Anna Anderson, Pastor.

Second Spiritualist Church, 919 South Cheyenne Street; John H. Cuddy.

OREGON

OREGON CITY—First Spiritual Religious Association of New Era (Canby); 1st & 3rd Sunday 2 P. M.; President, Rev. Freda Merchant; Sec'y, Margaret Christensen, 1103 Washington St., Oregon City.

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Portland, Oregon

1st Spiritualist Ch. (N.S.A.) Red Men's Hall, S.W. 9th & Hawthorne Blvd., Sun. 7 P. M. Healing—7:30 P. M. service; President Wm. Vegelios; Sec'y, Evalyn B. Bennett, 2106 N. E. 17th Ave.

Spiritual and Psychic Research Temple. 5637 N. E. 41st Ave. (1½ Blocks N. of Killingsworth Blvd.); Sun. 7:30 P. M.; Luella M. LaValley, Pastor; Sec'y, Mae B. Ray, 3637 S. E. Kelly St.

Spiritual Science Healing Center, 1433 S. E. Taylor Street; Second and Fourth Sunday, 2 P. M.; Development class, healing and message service, Wednesday, 8 P. M.; Healing at all services; Rev. Frieda Wagner-Merhaut.

xxx

SALEM—1st Spiritualist Ch.. 248 N. Commercial St.; Sun. 2:30 P. M. & 7:30 P. M.. Sam J. Harms.

PENNSYLVANIA

ALLENTOWN—Psychic Group and Healing Center, 301 Priscilla Street; Harry E. Brittenburg.

xxx

BETHLEHEM—Christian Spiritual Ch.. 18 W. Garrison St.; Mary Ann Reph.

xxx

CHARLEROI—Diaz Sp'list Temple, 933 McKeen Ave.; C. P. Diaz, 417 Wash. Ave.

xxx

NEW CASTLE—Spiritualist Ch. of Truth, McGowan Hall, E. Wash. St.. Wed. & Fri. 8 P. M.; Agnes E. Guthrie. Seleste Atkinson, Rev. James H. Anderson. Herman Siggelow, Ida Siggelow.

xxx

Philadelphia, Penna.

Clayton's Spiritual Alliance Ch., 2111 Latona St., Sun. 2 P. M., Annie J. Clayton.

First Association of Spiritualists, N.E. corner of Master & Carlysle Sts., (near Broad St.); Sun. 3:30 & 8 P. M.; Wed. 8 P. M.; Rev. Mamie B. Shulz. Pastor; Elizabeth H Phillips, Sec'y, 3252 Longshore Ave., Phila. (24), Penna., Phone: STevenson 4-0577.

Universal Spiritualist Brotherhood Ch., 3012 W. Girard; Anna K. Rose.

Universal Progressive Sp'list Truth Center, 905 S. 16th St.; Alfred Gaither.

xxx

Pittsburgh, Pennsylvania

Spiritualist Church of Revelation, 114 Federal St. Northside; Sun., Tues. & Thurs. 8 P. M.; Fri. 3 & 8 P. M.; Katherine Fidell; Phone: FAirfax 0766.

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HAVE YOU BEEN HERE BEFORE ?

READERS DEBATE THE REINCARNATION THEORY

The debate is on. Reincarnation is a matter of faith to some, reasonable and logical but unproved to others, while to the opponents of that view it is objectionable; detrimental to thought, and a hindrance to mental and spiritual growth.

The case has been debated many times, even by spirit guides, which shows that there are at least two points of view about everything in this world and the next.

The opponents of reincarnation are A. V. Bragg, of 1605 J Avenue, National City, California, whose long letter has been printed, and Edward W. Woods, of 736 High Street, Williamsport, 20, Pa. says:

I have been interested in communication with the dead, life after death, since 1921. For the period 1923-1938 I attended seances somewhat irregularly held by Mr. and Mrs. William Charles Martz, pastors of the First Spiritual Alliance Church, Pittsburgh (now retired).

Even the Spirits Join in Debate

At these seances, spirits held debates on various subjects, one lasting for about twenty minutes on reincarnation, the gist of which was:

The debaters said that personally, they had never known of any soul who had left its (his or her) physical body and who had reincarnated.

True, the theory of reincarnation was logical and reasonable. But they were not discussing this, but only whether or no it is a fact.

They also admitted and maintained that there were many souls who had left their physical bodies who still believed that they were alive in the flesh, although close questioning showed that they had been seriously ill, or suffered from accidents; after which their environment and friends completely changed.

Still, these individuals, who the debaters knew were dead, would "thump tables with their fists" to emphasize the fact that they still lived, that there was no death for them.

"All Buncombe," Says Father

Mrs. Woods is clairaudient-clairvoyant, and, talks to my father, whom she never met before his death on November 30, 1927. My father has told her that so far as he knows, the theory of reincarnation is all buncombe, and the sooner I shake it from my mind and soul, the better off I shall me.

He claims that, at some time known only to God, the latter will turn this world over to His Son, Jesus of Nazareth: but not even Jesus, only God, knows when this shall be.

At that time, the righteous shall be separated from the unrighteous. The righteous shall live on the earth, but the unrighteous shall never know true happiness and concord, as the righteous shall know these qualities.

At this time, my father says, we shall all shed the mortal for the immortal; but he and his friends are still clothed in their mortal (spiritual or astral) bodies.

Immortal Body a Mystery

What the immortal body is, he says, is a mystery which he cannot explain. Certainly the dead cannot all return to the same atoms of their physical bodies while on earth.

True, from time to time we hear stories from distant lands about some one describing his life in a previous incarnation; being taken to that place which he describes, and having his story verified. These stories are convincing. Nor does my father care to disprove them.

They all occur in lands in which reincarnation is taught; and where "the powers that be" need evidence to support this doctrine, my father reminds me.

There are several good books upholding reincarnation, among them being: "Reincarnation — A Plea from the Masters" by Wilfred Brandon; "A Dweller on Two Planets" and "An Earth-Dweller's Return" by Phylos, the Tibetan; "The Wheel of Rebirth" by H. K. Challoner which make interesting reading, and are convincing.

In 21 years of life after death, my father has never run across any one who has incarnated, himself; nor has he been able to find any one who knows of any specific reincarnation. He quotes from St. Paul's Epistle to the Hebrews those countries (India, Syria, etc.) which teach it.

The Shante Mathur case, the Atrash Mansour case (in Seabrook's book on Arabia) and the Watseka Wonder case of the apparent "experimental" reincarnation in Laurancy Vennum's body, for a time, of Mary Roff's soul, are formidable arguments in support of reincarnation.

Certainly the "ancestral memory" hypothesis or "lucidity" do not explain them.

He Says They Never Grow Up

Mr. Bragg, like thousands, is a wishful thinker, an ostrich who hides his head in the sand to avoid the unpleasant realities of life.

Mr. Bragg, again, refuses to face fact in supposing that a child "grows up to maturity" in the after life.

He should study the Rosalie materialization which was experienced under test conditions. He manifests the common superstition that "adulthood" is the ultimate.

He fails to understand that, to many, childhood is far more magical and desirable than mere attainment of size, years, and weight.

He Hates the Very Idea

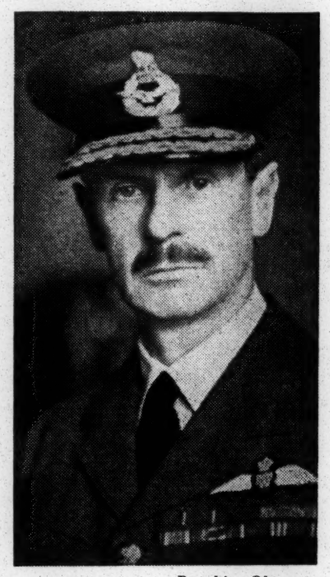
Too, the intellect of the 10 year old girl is fully matured, as is the boy's at 14 or 15. As for the "child guides" — apparently they never grew into "adulthood" in the hereafter.

No one hates the thought of reincarnation more that I. I suggest, that, instead of quibbling over its occurrence, we make up our minds not to reincarnate unless absolutely forced to.

I like *Psychic Observer*, but I think it deals far too much with "Southern Californian Sotericism" (philosophy,'" deism, etc.). Why so little mention of American hauntings? Ghosts are held in such ill repute in this prosaic country!

(Where Are the Ghosts?—Editor)

Battle of Britain Leader Believes



Psychic Observer

Air Chief Marshal Lord Dowding, chief of the British Royal Air Force Fighter Command which broke the German Luftwaffe and saved England from invasion, has believed in reincarnation for many years, and speaks in favor of his views on many Spiritualist platforms. Like American Spiritualists, British Spiritualist are divided on reincarnation, as are their guides.

IX 27: "And as it is appointed unto man once to die, but after this the judgment" as being correct.

St. Paul "Misquoted or Mistaken"

Theosophists, and also Air Chief Marshal Lord Dowding, have the theory of reincarnation all worked out. And it was written me by Lord Dowding (and may be put in the mouths of theosophists): "Either St. Paul has been misquoted; or he was mistaken; or I am mistaken. It will not be too long before I find out." (I write from memory.)

John P. Bessor, 419 W. Newcastle Street, Zelienople, Pa., says:

Occasional reincarnation apparently does occur, especially in

MEDIUM GAVE HER LIFE TO SPIRITUALISM

The Rev. Lucy Victoria Booth, pastor of the W. T. Stead Spiritualist Church, 32 Haskins Street, Providence, R. I., until she retired 18 years ago, passed away on January 7, at her residence, 21 Wickham Street, Providence, R. I., in her 73rd year.

She was born in Dukinfield, Cheshire, England, on November 24, 1876, and at the age of 15 was active in the Lyceum.

When a young woman she came to the United States where she continued her mediumship and had lived in Providence for the past 38 years.

Her Last Wish

Mrs. Booth had expressed a desire that the Rev. I. F. Haven, D.D.S., pastor of the Haven Spiritualist Church, Narragansett Hotel, Providence, R. I., officiate at her funeral service and that Mrs. Estelle Haven be the soloist, accompanied by Miss Clara Turbish as organist. Her wish was carried out on January 10, in the W. T. Stead Spiritualist Church, Mr. Haven also officiating at the burial in Grace Church Cemetery, Broad Street and Elmwood Avenue, Providence, R. I.

Ministers from the Spiritualist churches in and around Providence and friends who had known her for many years, filled the temple to overflowing.

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BETWEEN THE TWO WORLDS

What Was Yours?

What is the reaction of the non-Spiritualist when first he hears of Survival? This question was put, as a test, by Ralph Pressing the other night after a dinner party, because he has long puzzled over the relatively slow progress this great truth has made in face of the rivers of evidence that have been poured out by the spirit world.

The young woman to whom the question was addressed, answered that the first reaction was curiosity. Then, after reflection, she said that what made ordinary people hesitate before starting an inquiry was the fear of fraud.

There was discussion on that, and she and others admitted that there is deception to some degree, in every department of human activity.

We asked her whether she expected a higher standard from mediums and Spiritualists than, say from, others who try to teach their fellow-men something.

The Smear Campaign

There was no decisive reply to that. But what she did admit was that she had read so much about alleged fraud in newspaper and magazine "exposures" that, she had, unknowingly, begun to accept the charges.

Ralph made the comment, as we all drove home, that the enemies of Spiritualism had done their work well; they had smeared Spiritualism until the dirt had stuck and obscured the truth.

How do we counteract that? It is a long job, for the newsmen and the newswomen love to write an "exposure". Sometimes they can vent their own prejudices, at other times they do a routine job, mostly from clippings, or work on the assertions of some self-elected authority.

Better To Attack

When we have a good case of proved Survival, the world's Press is not much interested. An attack is better copy. But the smear remains, and we have to wipe it out before we can change thought in the way we must, because the world needs this truth.

Every Briton who comes to America has his own point of view, largely colored by his own experiences at home, and slightly amended by the limited field he can cover in this vast country. But this opinion from Miss Dorothea Bush, in the *Greater World*, of London, is worth a quote:

"In large towns like Los Angeles the number of different denominations is unbelievable.

"Unfortunately, Spiritualism in those parts has become so materialized that the more spiritual churches never use the word 'Spiritualist,' for fear of denoting fortune-telling. However, I found some amazingly good mediums from the point of view of phenomena."

It is a good thing that Los Angeles can provide "amazingly good mediums" even "from point of phenomena." In most lands, that is lacking.

After mentioning what she calls the "appalling commercialism" of California, Miss Bush says:

"But I do feel that on the whole there is more interest shown in religion in general, at any rate in the smaller towns; and in some places it reaches almost as high as a religious revival.

"America, though young, is the richest and most powerful nation in the world. She has the opportunity, if she will seize it, to lead the world spiritually as well as materially."

"Young" America

That indicates how easy it is to tell when a European does not know much of the history of America; he will talk about its youth. That is a very old and lazy attitude.

Achievements of a nation are not measured by centuries alone, but by their record in making the best use of natural resources, the standard of living, the humanity of their laws, the manner in which they share their wealth and experience, and their progress up the ladder of evolution.

I sometimes think, that the "young America" attitude is paralleled by the British habit of understatement; it is cultivated as a kind of national game, which no one takes seriously.

What Miss Bush and millions of others forget is that America had ready-made for importation many of the achievements and, unfortunately, most of the mistakes of Europe. The U.S. saved centuries and acquired problems by opening the ports to the flood of people who wanted to live a freer life.

And, as for the opinion that America can lead the world spiritually as well as materially, one reply is that, in my view, material power and cultural leadership often go hand in hand.

A little reflection and many years of study of comparative religion and history will bring out the point. I won't labor it now.

This "Materialism"

Now, about the "materialism" of Spiritualism, which is what the writer meant, I suppose.

The hostess at the dinner party told of a Roman Catholic priest in her town who set out one fine day on a mission, as America was climbing out of her last depression. The priest and his neighbor exchanged greetings, but he said he could not bother to notice how nice the weather was, because he was off to raise 65,000 dollars — a nice sum at any time.

She told him so, but he poohpooed it. He knew his people were beginning to earn good wages, and they would gladly give. These two met later, and he told her he had raised 100,000 dollars.

Is that materialism?

The priest wanted the money for some church activity — a school, a building or something of the sort. Since he needed the money, he went to those of his flock who had it between them. He would be horrified if he were called a materialist, but he would be equally self-critical if he let his work languish for lack of money.

The Propagandist

One of Spiritualism's best propagandists is Ralph Pressing. He shuns the platform, but in a roomfull of people he can knock down all the stock, newspaper-made arguments against Spiritualism.

He was explaining to skeptics that they could not hear spirit messages nor see spirit people because they were not psychic. "This room is full of music," he said. "You can hear it if your radio is properly tuned in. You can see people miles off if your television is in order and tuned in."

Yes, they could understand the analogy because they know radio and television are man-made instruments, but they have no means of grasping how a spirit can communicate.

"Have you heard a spirit speak?" he was asked. "Hundreds of times," he replied, not meaning that he is the medium for these voices, but that he has heard spirits speak in the direct voice or through entranced mediums.

He told of his own psychic experiences, in the briefest outlines. He has attended thousands of seances, and knows this case as well as any man on earth, and probably better than many in the spirit world.

They Like To Return

Another question was: "Why should spirits come back?" The answer is that they want to because they are drawn by love, affection or common interest.

Then another objection was put: human beings are so unimportant —(this is a by-product of orthodox religious thought)—that God would not have provided a means of communication. We are unworthy etc, etc.

The reply to that was that we are all spirits now, in the flesh, and that when we leave our bodies here, we want to come back to spread the great news that we are not dead.

To say that at a seance is one thing, to prove it by the so-called trivialities is another and harder thing.

And so the arguments go on, we on our side explaining that the aim of Spiritualism, apart from proving Survival, is to show the dignity and nobility of man and to bring it out in his spiritual nature. Debates like this go on in many parts of the world every day because people are faced with the same kind of problems every day.

Much In Little

Out of the maelstrom of intellectual activity on this Continent another author has brought forth a manuscript of many, many pages.

He has, he says, "covered in part, my fifty years of experience and research into the human mind, the constitution of its make-up, the composite of its heterogeneous faculties fused into the individualistic traits we call human personality; and which personality is governed by CONSCIOUSNESS i.e. man in the individualized cell consciousness bestowed on him by SUPREME CONSCIOUSNESS (God, Causation of creation)."

There is much more than even this in one paragraph of one page of eleven folios of a letter summarizing the contents of his work. I am impressed with the industry and research of the author but crave, now and then, for a little terseness.

The unnamed author believes ardently in Survival, and wants his conviction to reach the world. I want to wish him many, many readers.

Advanced Thinking

But lest you think that this man has a monopoly of the more difficult style of writing, gaze upon this:

"It is interesting in passing, to note that the subtle body is classed with the gross body as material. It survives the death of the gross body, but it dissolves later. This concept may prove helpful in estimating certain psychical research findings — e.g. the fading of interest and memory which seems to characterize some fairly persistent 'communicators'. It is the casual body (or 'sheath') which continues to exist and, if 'unenlightened,' is supposed in the Sanskrit tradition to give rise to a new ego and hence to a new body."

That is from an article in the British psychic research journal, "*Enquiry*," and is by Gerald Head, described in a box on the same article, presumably by the editor of the paper, as "one of the most advanced thinkers of our day."

Who decides the order of precedence among thinkers? And what makes you advanced? The quoting of a few Sanskrit phrases, the repetition of some superstitions of psychic research, or the kind of thinking, an example of which has just been quoted?

Heard repeats the old story that people, after death, appear to lose their memories or lose interest in this world. Why shouldn't they? We all do that.

Old, Familiar Places

Recently I met a kindly Scots-American lady. We exchanged memories and found that we came from the same area in Scotland, though there are slight differences in the stage of the social ladder on which we began.

As we talked we found we had both forgotten many things. She brought out an ancient tome, beautifully produced, dealing with the county in which we were born. On dipping into it, I found how much more I had forgotten of my boyhood.

Of course, I had lost interest in my native county, and I am here in the flesh. How do the Gerald Heards of the world explain that, in face of their charges against the spirits?

Why should I, or anyone else, burden the conscious memory with a mass of apparently useless material when we can refresh our recollections by looking up records like the history book just mentioned?

We All Forget

It is pointed out to me by lawyers here in America, that the leading figures in a highly important action which involves political figures and others, that part of the case rests on whether the men concerned have good memories.

Anyone with law court experience, any fair reporter, will admit that memory is a strange thing. And when we pass on we will be glad, I think, to forget much that we did here and to remember only for the purpose of proving our identities or doing a job.

Season Closed

The close season for prophecies for the rest of the year is now on, and those who specialize in this kind of work in the spirit world have had their say.

One exception to the rule is T. John Kelly, the Buffalo blindfold ballot medium, whose guides are devoting three lectures to the subject, after delays caused by a New Year's eve snowstorm.

I heard the first lecture by Kelly's guide, in this case his father, who said in reply to questions, that he reported information gathered for him. He indicated clearly that he expected "great changes in the United States" this year, and that out of a workng population of some 64,000,000 "many will be looking for jobs."

The government, it was stated, will place before the producers a policy of "we must keep going; we must maintain employment." And the reply of the employers, it is forecast, will be, "we are overproducing; we will have to lay off men."

Dollar Test

Crops would be good, ran the survey for the year, but out of the high wages paid, people would have little left The key question would be, how much would a dollar buy. Prices will not come down till wages fell.

In the labor world he indicated trouble, especially among the miners, and elsewhere strikes and discontent, as a result of crisis about to be produced as a result of labor's policy over a long period.

In world affairs, he saw a change of government in South Africa favorable to the British Empire, arguing that since the Israeli Government had moved nearer to the vital Suez Canal, South Africa believed her security was menaced. And as Britain had guaranteed to defend Egypt, South Africa felt she was involved.

3,000 *Red Agents*

Russia, he declared, had no need to go to war with the United States when she could get people here to try to destroy America without fighting. He was severe on the Communists, and declared that the Russians had 3,000 paid agents in America, working inside the labor movement.

Russia also had eyes on Iran because of the valuable uranium and other mineral deposits there.

Stalin would soon retire, and "a much bigger wolf," Molotov, would take his place—a man who hated America. The guide repeated that the Russians did not want war, for they calculated that by being patient they could get all they wanted. But, Kelly's guides believe that the Russian people have not the same amount of patience, and would revolt if war began.

Reference was made to an island which I cannot find, the Hormoz Island, said to be valuable because of salt deposits found there. *The Editor.*

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AURAS TELL STORY OF HUMAN EVOLUTION

Camera Proves Claims by Mediums

By DR. B. F. AUSTIN, A.M.

Spiritualism teaches that all things animate and inanimate are enveloped, surrounded, by a very complex, yet subtle emanation, whch, to the clairvoyant eye, is not only luminous, but tinted with the most variegated colors, which indicate our constitution, passions, and ideas.

Materialists have boldly denied this. But the camera comes forward to certify the existence of the aura.

Dr. Baraduc of Paris, a scientist, neither a Spiritualist nor a Theosophist has published in "*L'Ame Humaine*" photographs in which the auras of various persons are clearly imprinted, showing a great variety of etheric emanations, in which human ideas, passions and desires are clearly represented.

Chemical Tests

Dr. Elmer Gates of Chevy Chase Laboratory, Washington, D. C., has reported:

1. That emanations or auras of the human body, differ according to the states of the mind and according to the health.
2. That these emanations can be tested by the chemical reactions of some salts of selenium.
2. That these reactions are characterized by various tests or colors, according to the nature of the mental impressions.
4. That forty different emotion products, as he calls them, have already been thus obtained.

Even in "Dead" Things

All objects in nature, especially organic bodies, and plants and animals, exhale a vapor or cloud, indicative of their real constitution and more extended as we pass from mineral up to man. Even artificial objects emit auric manifestations, since they are formed of natural molecules, which, as such, possess inherent auras.

H. P. Blavatsky defined the aura thus: "A subtle, invisible essence or fluid that emanates from human and animal bodies and even things; it is a psychic effluvium, partaking of both the mind and the body, as it is the electro-vital and at the same time an electro-mental aura."

Paracelsus described it 300 years ago under the name of personal "astral light." The old alchemists called it "the sphere of influence." The knowledge of the aura appears in various form of art in India, Greece, Egypt, Peru and Yucatan in the remotest antiquity.

Four words, according to Dr. Marques, were employed in church literature to describe its various forms: nimbus, halo, aureola and glory. In descriptions, pictures and sculpture representing the gods, saints and angels, the aura is always in evidence. Baron Reichenbach in his "*odic fluid*" and "*odic lights*" was dealing with one of its lowest forms.

Ordinary psychics may, at first glance, see the whole of an aura as a confused mist, or a cloud of vapor, more or less luminous, extending from 10 to 20 inches around the body, sometimes with a clear outline, and again fading off gradually into invisibility.

People with different degrees of clairvoyant vision, will, of course, see larger and clearer developments of the auric vehicle, or the reverse.

It Does Not Lie

The aura when fully seen and rightly interpreted is an infallible index of the constitution and character, for all that goes to make a man what he is, finds representation in his aura.

Students of the auras divide them into the material, the psychic, and spiritual, as they proceed from and represents the lower or higher principles in human nature.

The material auras are classified as:

1. Emanations from the psysical body.
2. Magnetic aura — (horizontal flow)—faint bluish-white hue, radiating a kind of light which illuminates the parts permeated by it with a soft, silvery-moonlight glow. It has a rippling wave-like motion parallel to the skin. It seems in its ebb and flow to be connected with the pulsation of the heart.

Electric Health

It serves, in the opinion of Sinnett, to keep the lines of the electric health aura radial in position, as it has been found that these lines when broken down and tangled up through ill health, have a tendency to resume the radial (health) position where there is an influx of magnetic force by a mesmeric operator or healer.

Another great use of this magnetic aura is its retention and formation into a wall of defense round the body as a protection against disease and also against adverse and in injurious auric forces from others.

Power of Will

It is claimed that the magnetic force is subject to the will and that its dispersion can be stayed by exercise of will power, and that the health aura can be, through its influence built into a shell impervious to contagion from the body or thought forces of another mind. mind.

3. The caloric aura. This resembles in appearance and the character of its pulsations heated air rising from the earth on a hot day.
4. Electric, or health aura. This consists of a system of vertical striations of variable length, almost colorless, radiating into straight lines from the body.

They illuminate with a bluish light the field through which they manifest. Ill health causes these lines to bend down and lie close to the body (like the hair on an animal's body) whereas in health they stand erect like the quills of the porcupine when aroused.

Etheric Body or Double

The DOUBLE or etheric model is formed and grows as a perfect, densified duplicate of the physical, the two inter-penetrating each other.

It appears as a perfect shadow in size and shape of the physical, reproducing in color, every part of it, including wounds and blemishes. Ordinary observers see it as a shadowy mass of faintly luminous violet-grey mist

PSYCHIC OR SOUL AURA is the sheath of desires and passions. Its general appearance is that of a colored, cloudy mass, interpenetrating the lower bodies and auras. A man whose thoughts are low shows a soul thick, dense, gross and dark in color, changing to better and brighter manifestations as the thoughts and desires become purified.

SPIRITUAL AURA. Here we rise "*into a region so lofty that it is well night beyond our treading, even in imagination.*" The spiritual aura is described by those who can see it "*as of almost inconceivable delicacy and beauty, perhaps less a cloud than a 'living light'*", and divisible into two parts:

First, immediately above the *silvery* edge a zone or band of fathomless, spiritual blue, of a tint and nature not realizable by any one who has not seen it.

Second, above this zone, a border or rim of glorious light, described as "the very essence of golden light."

Shape of the Auras

The lower auras of man border and follow in shape at the respective distances, all the outlines of the body.

The three highest auras, "*affect simply the regular generic ovoid, they are all absolutely egg-shaped and follow interiority the form of the Auric Egg.*"

When You Think

Over the heads of people engaged in mental work, when under inspiration or excitement, there is often witnessed a kind of eruption or electric display, like threads of silvery gold, shooting upward from the crown of the head and causing a brighter illumination in the field which they traverse.

How We Know

First, we have the testimony of a large number of credible persons who see these auric vibrations and colors about their fellow mortals. This testimony comes from all classes, all countries.

It is quite true that most people do not observe the auras about the persons of their fellow men being apparent only to those who possess some degree of clairvoyance.

But the number and character of those who view these auras about the heads and bodies of their fellows utterly forbid the thought of false testimony or wilful deception.

Another and very evidential fact to be considered in the case is the *agreements of the testimonies given by clairvoyants* in any particular case. Each individual has an aura peculiar to himself and thoroughly representative of his physical, mental and spiritual condition.

Observers Agree

Where, therefore, independent observers each describe the same colors and conditions in the aura of a certain individual and these descriptions agree and harmonize with the known facts of that individual's character, it may be regarded as confirming the doctrine of the auras.

Another fact that still further confirms the existence of these human auras is this: many who are never able to see these vibrations and colors yet distinctly sense their effect upon themselves when coming into proximity to the people.

Nearly every one is sensitive enough to discover some changed sensations from proximity to others.

They Draw Strength

Oftimes it is an increase or decrease of physical strength, or a mental lassitude, or inspiration, or a change of mood from sad to joyous or the reverse. There is—when two persons sit side by side for a time—an intermingling of the life vibrations, an equalization of the etheric and magnetic forces, a balancing up of the life currents, which all sensitive people can perceive.

This is very readily explained if we accept the teaching of an auric atmosphere surrounding each human being.

It is a good illustration of the Scriptural teaching that "no man liveth to himself" and a pertinent commentary on *Walt Whitman's* assertion "I am not contained between my hat and my boots."

Nimuus Round Seer

I remember distinctly when in the presence of that wonderful seer, Andrew Jackson Davis, that I could clearly sense the vibrations from his face and forehead, and felt the inspiring and illuminating effect of his presence, while I could not see what clairvoyants frequently saw, the golden haze or nimbus about the head of the Poughkeepsie seer.

The existence of these auras must be assumed to account for the common tradition among all religionists of the golden circle around the head of the Christ and saints in church history as described by sacred writers and pictured in the various bibles.

(TO BE CONTINUED)

Pioneers Built This Center

Psychic Observer

The Rev. Frieda Wagner-Merhaut, president of the First Spiritualist Religious Association of New Era, Oregon City, Oregon. History of the association goes back 75 years, when the first meetings were held in the fields after harvest, near Wilsonville. Mediums are invited to write to the secretary, Mrs. M. Christensen, 1103, Washington St., Oregon City, Oregon.

PRESCRIPTIONS BY A SPIRIT DOCTOR

(Continued from Page 3, Col. 5)

matter with her. Will you come up here, young lady, and let me feel your pulse."

Having done which, the medium proceeded to detail exactly the contents of the girl's stomach, and to advise her what to eat and drink for the future.

Another lady then advanced with a written prescription. The medium examined her, made an alteration or two in the prescription, and told her to go on with it until further orders. My curiosity was aroused, and I whispered to my next neighbor to tell me who the control was.

"Sir John Forbes, a celebrated physician," she replied. "He has almost as large a connection now as he had when alive."

I was not exactly ill at the time, but I was not strong, and nothing that my family doctor prescribed for me seemed to do me any good. So wishing to test the abilities of "Sir John Forbes," I went up to the medium and knelt down by her side.

"What is the matter with me, Sir John?" I began.

"Don't call me by that name, little friend," he answered, "we have no titles on this side of the world."

"What shall I call you then?" I said.

"Doctor, plain doctor," was the reply, but in such a kind voice.

"Then tell me what is the matter with me, doctor."

"Come nearer, and I'll whisper it in your ear."

He then gave me a decided account of the manner in which I suffered, and asked what I had been taking. When I told him, "All wrong, all wrong," he said, shaking his head. "Here! give me a pencil and paper."

I had a notebook in my pocket, with a metallic pencil, which I handed over to him, and he wrote a prescription in it.

"Take that, and you'll be all the better, little friend," he said, as he gave it to me back again.

When I had time to examine what he had written, I found to my surprise that the prescription was in abbreviated Latin, with the amount of each ingrdient given in the regular medical shorthand.

Mrs. Olive, a simple though intelligent-looking woman, seemed a very unlikely person to me to be educated up this degree. However, I determined to obtain a better opinion than my own, so the next time my family doctor called to see me, I said:

"I have had a prescription given me, doctor, which I am anxious, with your permission, to try. I wish you would glance your eye over it and see if you approve of may taking it."

At the same time I handed him my notebook, and I saw him grow very red as he looked at the prescription.

"Anything wrong?" I inquired.

"O! dear no!" he replied in an offended tone, "you can try your remedy, and welcome, for aught I care—only, next time you wish

(Continued on Page 11, Col. 3)

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HE TRIED TO "MEASURE" HUMAN SOUL

The father of psychometry or the faculty of measuring or estimating the soul and obtaining information about people and things by psychic means was Professor J. Rhodes Buchanan, (1814-1899) an American scientist, dean of the faculty and professor in the Eclectic Medical Institute, Covington, Ky.

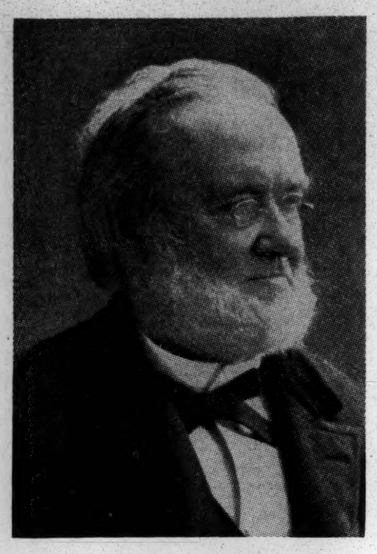
It was his researches into the center of feeling in the human brain that led him to discover this psychic faculty of "soul sensing", which many consider to be part of the general psychic power of "discerning spirits" mentioned in the New Testament.

Sensitive General

General Polk, who took part in the American Civil War, once told Buchanan that he was ultra-sensitive to impressions of many kinds, and could tell brass in the dark by touch and could taste its unpleasantness in his mouth.

Buchanan found, by experiments, that Cincinnati medical school students could register impressions from wrapped medicines held in their hands. To prevent foreknowledge of the contents of the packages, they were mixed up.

In the fervour of the discovery



"A Mental Telescope"

of this degree of sensitivity in the human organism, Buchanan wrote:

"The past is entombed in the present, the world is its own enduring monument and that which is true of its physical is likewise true of its mental career.

"The discoveries of Psychometry will enable us to explore the history of the earth. There are mental fossils for psychologists as well as mineral fossils for the geologists; and I believe that hereafter the psychologist and the geologist will go hand in hand, the one portraying the earth, its minerals and its vegetation, while the other portrays the human beings who have roamed over its surface in the shadows, and the darkness of primeval barbarism.

Modern Tragedy

"Aye, the mental telescope is now discovered which may pierce the depths of the past and bring us in full view of the grand and tragic passages of ancient history."

It is a tragedy of our materialistic age that the enthusiasm, knowledge and pioneering spirit of Buchanan did not meet that scientific welcome to which his courage entitled him.

Instead, the world of science, with a few remarkable exceptions, glowered at this heretic who had facts to prove his heresies, and went on with its assumptions that matter was all and spirit nothing but the speculation of a few mystics, a handful of preachers and mediums.

History in Stones

Buchanan developed a system of neurology, and printed extensively the results of his further investigations. He came to the conclusion that it was not really necessary to have contact with an object to read its history.

There are many mediums today who are also of that opinion. They aver that psychometry is good as a starting point, that it is, in fact, an introduction to the gift of "discerning spirits." The meaning of that phrase, since first given to the world by the seer of Tarsus, has not yet been fully appreciated.

Ardent Spiritualist

Dr. Buchanan also stated then in the third quarter of the Nineteenth Century that psychometry did not necessarily prove spirit action.

There again, many mediums will agree with him, for it would be illogical to expect that a spirit of the human class was necessarily associated with every mineral, piece of wood or "inanimate" object presented for psychic analysis.

The professor was an ardent Spiritualist, and his work remains to be revalued, adapted to later discoveries, and used as the basis for the work of any inquiring scientist who is also a natural psychic.

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OPINION

"Whether there be Prophecies . . ."

This nation and the world have received many prophecies in the last few weeks. Not all will be fulfilled to the letter, and a few will be wide of the mark.

In the many columns of caution, exhortation and advice to the people of a world filled with anxiety, there are also some prophecies from the spirit world. It is about these that this opinion is expressed.

There is a view, largely mistaken, that because a man has left the physical body that in some fashion he takes on the mantle of infallibility.

It is true that Paul of Tarsus said, at "death" we take on incorruptibility, but he meant, we Spiritualists think, that there is no longer a body of flesh subject to all the ills of which Shakespeare spoke so movingly.

Prophecy and Foresight

Men in the garments of the spirit vary in their capacity to read the signs which lead to the roads of the future. There, as here, some are better able to look ahead because of their temperament and training.

And some appear to specialize in the work of forecasting, as distinct from the task of prophesying, or bringing tidings of the spirit world.

Modern man is much confused in his thinking about these two activities of the spirit-prophesying and foretelling. Many are prophets; few are foretellers in the sense that they know firmly what is to be.

And how does any man or woman know the future? Some have the gift of sensing that a certain course of action, if pursued, will produce certain results.

Free Will v. Destiny

Is not foretelling from the spirit world in the same category? Or, do some spirits have the sense of far-seeing vision and with it espy the events which, in a later time, are to come to the earth?

If that is so, then how far are events predestined? Once we admit that there is absolute predestination, that all is marked out for us in advance, then the glorious teaching of free will is dead for all time.

But may it not be that events sown as seeds ripen to harvest even centuries later? To the student of history this is no far-fetched theory, for in our own time we have all seen political blunders of the first order which have brought in their wake terrible suffering for mankind.

Search for Knowledge

The aim of the search for knowledge appears to be to make us able to live according to a pre-determined pattern within the framework of natural law. That is to say, we seek, through discoveries in the physical world, to be able to choose what we shall eat and wear, what houses we shall live in, what we shall use for transport, and when. Time is the factor that rules all.

But there are many, many qualifying factors, and it is to these that attention is here called in estimating the worth of spirit and other prophecies.

When, through a medium, a spirit guide speaks giving his views of the coming year or years, he may be reading from a veritable book of life in which is written the results of our acts here on earth as men and as nations.

The mystery has not yet been explained, for there are times when spirits in the spirit world, like spirits here in the flesh, are strikingly accurate.

Equally, there are times when both are wrong.

All Are Fallible

This proves only that we are all fallible, and that some men have better foresight than others, or are better able to read the signs of events to come.

Every budget, every estimate, every weather forecast, every prediction of the outcome of any election, every attempt to foretell the result of any human event, comes within the realm of this consideration.

If once you admit that one prophecy may be right or wrong, then the same rule must apply to all. Because a statement is made by a budget-maker, by a president, a prime minister or a dictator, the rule is single, and the error that nulllifies all may creep in.

Not the Test

Therefore, those who have read the new year prophecies in the *Psychic Observer* should not fall into the error of making them the test of the truth or otherwise of Survival.

The continued existence of the spirit is proved in a myriad ways, and they need not be stressed here and now.

History and literature teem with examples of forecasts, right and wrong, and this paper could be filled with them many times over. The point is that spirit people, in their anxiety to aid the thinking of those here on earth, whom they desire to serve, try to peer ahead into the mists of time to come, and from their vantage point they can often speak with accuracy.

Barrier of Texts

Those who would raise against us a barrier of Bible texts to show how wicked and wrong we are in our ways, should remember also that the strange man who changed the course of all religious thinking, Paul the medium of Tarsus said, "Whether there be prophecies they shall fail . . ." That, in itself, was a prophecy.

And where he erred and succeeded, we Spiritualists are in good company, for we are all marching along the same road trodden by that tireless missionary of the spirit, to the end that we grow in the understanding of the spirit.

PRESCRIPTIONS BY A SPIRIT DOCTOR

(Continued from Page 10, Col. 5)

to consult a new doctor, I advise you to dismiss the old one first."

"But this prescription was not written by a doctor," I argued.

At this he looked still more offended. "It's no use trying to deceive me, Miss Marryat! That prescription was written by no one but a medical man."

It was a long time before I could make him really believe who had transcribed it, and under what circumstances. When he was convinced of the truth of my statement, he was very much astonished, and laid all his professional pique aside.

He did more. He not only urged me to have the prescription made up, but he confessed that his first chagrin was due to the fact that he felt he should have thought of it himself.

"That," he said, pointing to one ingredient, "is the very thing to suit your case, and it makes me feel such a fool to think that a woman should think of what I passed over."

Nothing could make this doctor believe in Spiritualism, though he continued to aver that only a medical man could have prescribed the medicine; but as I saw dozens of other cases treated at the time by Mrs. Olive, and have seen dozens since, I know that she does it byy a power not her own.

For several years after that "Sir John Forbes" used to give me advice about my health, and when his medium married Colonel Greck and went to live in Russia, he was so sorry to leave his numerous patients, and they to lose him, that he wanted to control me (she was mediumistic) in order that I might carry on his practice, but after several attempts he gave it up as hopeless.

He said my brain was too active for any spirit to magnetize; and he is not the first, nor last, who made that same attempt, and failed.

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What I Observe by R. G. Pressing

Winifred Graham in her new book "I Introduce" (Dale News, Inc. $3.00) mentions several American writers, including *Ishmael Ircadia,* Texas and *Warren Chandler,* New York City. A picture of *Juliette Ewing Pressing,* accompanied by several hundred words outlining her association with *Psychic Observer,* are also included . . . Spiritualists throughout the country devote much time, effort and money to extra-curricular activities — The Progressive Spiritualist Church of Indianapolis held a Christmas party for the children; *Mollie Bauer's* St. Louis church sponsors a "March of Dimes" campaign for the needy; *Florence Becker's* Golden Gate Spiritualist Church, San Francisco reports the completion of a successful bazaar during the holiday season—the money to be used towards a new church building. . . . *Anthony Camardo* in the

William Armstrong He Passed in the Snow — **Lucille Armstrong She Heard Him Speak Again**

role of Santa Claus entertained Spiritualist children at his Liberal Psychic Science Church, Cicero, Illinois, reports *Ruth Humble.*

Over a period of years, hundreds of Spiritualists in other countries have expressed the desire to subscribe to *Psychic Observer.* All varieties of foreign currency from the African Gold Coast to Scandinavia and even from Russian "spheres of influence," have been sent to *Psychic Observer* to pay for subscriptions. Very little of this currency can be transferred into dollars; checks and money orders cannot be cashed. In the U. S. many nationalities are represented and good propaganda work could be done by Spiritualists — German, Polish, Chinese, Hungarian, Swedish, et al if dollars covering the cost of yearly subscriptions to "their own" people were sent to this office. Those interested should inquire what Spiritualists in their native countries desire to subscribe, and *Psychic Observer* will submit name and address of the person who desires a subscription. . . .

British sea pilot, *Captain L. C. Burbridge,* after six months in New York, returning to England with his wife. Both hope to return to live in America. His home address, 23 Waterloo Mansions, Dover, Ken . . . Lucille Armstrong, whose husband returned at a Minnie O'Hara trumpet seance two hour forty minutes after dying in the snow at Lily Dale, has heard him again . . .

★ ★ ★

Frank Decker, internationally-known direct voice medium, whose test seances have confounded New York conjurers for years, has sold his Gotham Seventh Avenue South property and taken off for Florida. Ere this is read, he may be in Hollywood or back in his favorite New York City. If only more of our top notch mediums could see the need for serious application to their jobs and continue to serve those who need evidence, consolation and a lift in this troubled world . . . *Maude Kline* left San Diego for Florida where she will fulfill engagements at the Southern Cassadaga Spiritualist Camp . . . *John Bunker* demonstrated his apport mediumship at *Mamie Schulz's* Philadelphia church during February . . . *Viola Miller* left Lily Dale to serve the First Spiritualist Church of Phoenx, Arizona. She expects to go to Pasadena, California, in March *F. Palmer Gibson's* lectures and classes are well attended at the Trenton's Spiritual Science Center . . . *William H. Jackson,* pastor of Chicago's First Spiritualist Episcopal Church married *Peggy* Vargo last January. *Anthony Camardo* officiated.

Dr. Marcus Bach, professor of Psychology at State University of Iowa, made arrangements with mediums to lecture and demonstrate before his class students during his recent lecture engagement at the S.E.P. Chicago convention. *William H. Jackson* was his guest at the University, February 8th. Others will follow . . . *Mary C. Pirtle* and *Elva Cooley* have enjoyed marked success since opening the Spiritual Science Church at Long Beach, California, 1202 East Plymouth Ave. . . . Berlin Heights, Ohio, the home of *Hudson Tuttle* and *Emma Root Tuttle, is in the news.* A Cleveland tabloid devoted an entire page of their Sunday edition describing the Tuttle work for Spiritualism. They interviewed the last surviving Tuttle relative, *Clair Tuttle Yearance* at the old homestead on Tuttle Road.

Captain Burbridge, British Marine Pilot, and His Wife . . . Back to England.

PASSED ON

Charles J. Morrow, physical and mental medium, at Meredith Neck, New Hampshire, November 21st last, according to John S. Lamb, whose communication was just received.

Mrs. Alice Lena Daley, wife of Rev. Frank Daley, pastor of the First Spiritualist Science Church, Portsmouth, New Hampshire. Rev. Harrie Milesi, pastor of Boston's Spiritual Haven Church, officiated.

PASSED RECENTLY

Mrs. Della Bragdon, Spiritualist since 1890, Husband, R. E. Bragdon was a member of board Chesterfield Camp, writes daugher Roberta Bragdon, 1411 East Diamond, Phoenix, Arizona.

(Announcements in this column, and under Births, Marriages and other family events, will be published at a minimum charge of three dollars. All notices should be typewritten or printed in block letters to ensue accuracy in full names and dates).

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